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# PRAXIS PRIMARIA:

PROGRESSIVE EXERCISES

IN

THE WRITING OF LATIN,

WITH INTRODUCTORY NOTES ON SYNTAX AND IDIOMATIC DIFFERENCES,

AND AN APPENDIX ON LATIN STYLE.

*For the Use of Junior Students.*

BY

ISLAY BURNS, D.D.



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## PREFACE.

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THE following Manual, prepared originally for some pupils of my own, is intended to succeed those easy exercises in Accidence and Syntax, which now usually accompany the first learning of the Latin Grammar, and to lead the student on to the point, where, the essential matters of grammatical construction and idiom having been thoroughly mastered, he begins to aim more definitely at the higher refinements of elegance and style.

Its distinctive features, as compared with other books of a similar kind already in use, are chiefly these:—1st, It is more compendious, and so adapted to a less protracted course of study than that which they contemplate; and 2d, it proceeds more speedily to the translation of continuous passages, an exercise which will be found to awaken in the pupil a much more lively interest and intellectual effort than the comparatively mechanical task of rendering according to rule detached and unconnected sentences.

It is divided into three parts:—the first elementary, consisting of exercises on the common Rules of Syntax; the second more advanced, having reference to those more difficult and more critical points of construction, which are but little touched on in most school Grammars; the third consisting of longer Exercises, for continuous composition.

In the case of those whose early grounding has been accurate and thorough, the first part may be passed over, or used only as a Praxis for revision, and the more advanced exercises entered on at once:

The "Introductory Notes on Syntax," which precede the Exercises, have been prepared with great care, with a special view to those main points, chiefly connected with the subjunctive mood, which are to young scholars the source of greatest difficulty and most frequent error. They have received the revision of one of the first scholars and most successful teachers of our time, the Rev. CANON KENNEDY, late of Shrewsbury, and now Professor of Greek in the University of Cambridge, to whose kindness also I am indebted for other valuable assistance, which I have acknowledged on a subsequent page. For the "Notes on Idiomatic Differences" (pp. 36, seq.), I am myself solely responsible; while those on "Latin Style," which will be found at page 69, have been kindly prepared by James Macdonald, Esq., M.A., the able Rector of Ayr Academy, to whom, as well as to several of our other Scottish masters, my thanks are also due for valuable hints and suggestions.

While reference is made throughout to the *Public School Latin Primer*, as in my own judgment the best book of its class, and the only one which gives full instruction on *all* the points treated of, the present Manual may be used equally well in connection with any of our other school Grammars, in proportion as the information they supply is full and complete. To facilitate this use references are also given to the Rules of Syntax in the Edinburgh Academy Rudiments, now so well known and extensively used in our Scottish schools; and it will be found that the "Introductory Notes" supply the needed instruction on every essential point which is not treated of there.

To Scottish teachers it will not be needful to say anything with reference to the Exercises by Dr. James Melvin, contained in Part III. Confessedly one of the first classical scholars of his day, and, more perhaps than any other man, the reviver in modern times of exact scholarship, and especially of Latin scholarship, in Scotland, the influence of his



spirit and method is still powerfully felt through all the northern counties, and more or less over a wider range beyond.<sup>1</sup> To those out of Scotland, however, it may be proper to explain that his "versions" are intended mainly as exercises in the essential points of Syntax and Idiom, rather than in Latin *style* properly so called. They are therefore so framed as to admit of being translated into Latin without much change in the form of the sentence, or very great divergence from a literal rendering. His master principle, during the first stages of the student's progress, was rigid and absolute accuracy in grammatical construction; when that was attained, he might then proceed to the higher and then comparatively easy task of translating passages of approved English authors, after the manner of Cicero or Livy. As an introduction to such higher practice, some additional Exercises requiring a somewhat freer handling (Exer. 26-45), for which the "Notes on Style" already referred to are intended as a preparation, have been subjoined.

I. B.

GLASGOW, *April 17, 1870.*

<sup>1</sup> See an interesting tribute to the memory of this "Scottish Arnold," by Professor Masson, in an early number of *Macmillan's Magazine*.

## NOTE TO TEACHERS AND STUDENTS.

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1. Before beginning this book let the grammatical forms, especially the verbs,—active, passive, and deponent, regular and irregular,—be *thoroughly* mastered, and rendered familiar both to eye and ear, by constant exercises, both oral and written. Of those who come up to enter the University a large proportion have never really learned the Grammar, and, consequently, never make, or possibly can make, any solid progress.

2. For this purpose such a manual as the *Subsidia Primaria*, No. I., as a companion book to the *Public School Latin Primer*, or Dr. Smith's *Principia Latina*, No. I., as a combined Elementary Grammar and Exercise-book, might with the greatest advantage be used.

3. In using this Manual let the student begin with the Exercises on the Rules of Syntax, page 8, seq., and then proceed to those on "Critical Points," page 23, seq., having first carefully studied the "Introductory Notes on Syntax."

4. Preparatory to the longer Exercises, or *pari passu* with them, the student should thoroughly master the "Notes on Idiomatic Differences," page 36, seq., so as to be able to turn into Latin easily and at once, any one of the illustrative sentences, or others proposed by the teacher on the same model.

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# Praxis Primaria, &c.

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## INTRODUCTORY NOTES ON SYNTAX.

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In translating English into Latin, besides the common rules of Syntax, attend specially to the following critical points:—

### I.

#### THE USES OF THE PURE CONJUNCTIVE.

The subjunctive mood may be used either *independently*, in a principal clause; or *dependently*, in a subordinate clause. In the former case it is called the *conjunctive* or the *pure conjunctive*, in the other the *subjunctive*; as,

Eamus—*Let us go* (pure conjunctive).

Suadet nobis, ut eamus—*He advises us to go* (subjunctive).

The uses of the Pure Conjunctive are chiefly these:—

1. Potential (sometimes equivalent to *a faint or modest assertion*); as,

*Dixerit aliquis*—*Some one may say.*

*Dicam* or *dixerim* eum sapientem esse—*I should say that he is wise* (nearly = dico).

*Velim factum*—*I could wish it done* (nearly = volo).

2. Conditional; as,

*Fecisset, si voluisset*—*He would have done it if he had chosen.*

3. Concessive; as,

*Fuerit reus*—*Suppose he was guilty.*

*Ne sit reus*—*Suppose he is not guilty.*

4. Optative or hortative; as,

*Valeant cives mei*—*Let my countrymen flourish.*

*Faciamus statim*—*Let us do it at once.*

*Ne feceris*—*Do not do it.*

5. Dubitative; as,

*Quid faciam?*—*What am I to do?*

N.B.—We *can* (are able to) do, is *facere possumus*, not *faciamus*; and we *may* (i.e. are at liberty to) do, is *facere nobis licet*, or *faciamus licet*, not *faciamus*.

(See Prim. p. 141.)

## II.

### INTERROGATIVE AND RELATIVE CONSTRUCTION.

1. In *direct* interrogation use the indicative mood; in *indirect*, the subjunctive; as,

*Quis est et unde venit?*—*Who is he and whence has he come?*

*Quæritur, quis sit et unde venerit*—*It is asked, who he is and whence he has come?*

2. The relative *qui*; with its particles *ubi* (*where, when*), *quo* (*whither*), &c., in its simple sense (1) takes the indicative; in the sense of *since* (2), *although* (3), *in order that* (4), or *such that* (5), the subjunctive; as,

(1) *Locus quo castra posita sunt, non longe abest*—*The place where the camp is pitched is not far distant.*

*Locus unde nuncii venerunt, non longe abest*—*The place from which the messengers have come is not far distant.*

(2) *Culpâ dignus es, qui<sup>1</sup> hoc feceris*—*You are deserving of blame for doing this* (or *since you have done this*).

(3) *Egomet, qui leviter Græcas litteras attigissem, tamen Athenis commoratus sum*—*Though I had but slightly studied the Greek literature, I nevertheless tarried at Athens.*

(4) *Misi litteras, quibus consulem certiozem facerem*—*I sent a letter to* (in order to) *inform the consul.*

(5) *Non is est qui falem injuriam patiat*—*He is not the man to endure such an injury.*

*Sunt qui dicant*—*There are men who say.*

*Non idoneus fuit qui exercitui præesset*—*He was not fit to command an army.*

*Solus est qui hoc faciat*—*He is the only one who does so.*

(See Prim. p. 113.)

<sup>1</sup> In this sense, for the simple *qui*, the phrase *quippe qui*, or *utpote qui*, is often used, generally also with the subjunctive mood.

## III.

## CONSTRUCTION OF CONJUNCTIONS.

(1) The conjunctions *ut* (*so that, in order that*); *ne* (*lest, that not*); *quo* (*in order that*), *quominus*, *quin* (*but that*); *quum* (*since*); *modo*, *dummodo*, *dum* (*provided that*); *licet*, *quamvis*, *ut* (*although*); *tanquam*, *ceu*, *velut*, *quasi* (*as if*), are construed with the subjunctive mood.

(2) Other conjunctions take the indicative mood, except in *oratio obliqua* (see IV.) or where some *purpose* or *contemplated contingency* is implied; as,

*Pervenit priusquam legati discesserunt*—*He arrived before the ambassadors departed.*

*Speravit se perventurum esse priusquam legati discederent*—*He hoped to arrive before the ambassadors departed* (i.e. *should depart*).

*Hic maneamus, donec perveniat*—*Let us wait here until he arrives* (i.e. *shall arrive or can arrive*).

(See Prim. pp. 114, 115.)

## IV.

## THE ORATIO OBLIQUA.

The sentiments of another may be reported either *directly* in the first person, or *indirectly* in the third person; the former is called the *oratio recta*, the latter the *oratio obliqua*; as,

**Oratio recta.**

“*Nemo*,” inquit Solon, “*dum vivit, beatus haberi potest*”—“*No one*,” says Solon, “*can be considered happy while he lives.*”

**Oratio obliqua.**

*Solon dicebat neminem, dum viveret, beatum haberi posse*—*Solon used to say that no one could be considered happy while he lived.*

Of *oratio obliqua* there are three forms, viz.—

(1) **Oblique enunciation**; <sup>1</sup> as,

*Dixit, legatos, qui pridie ad castra venissent, discessisse*—*He said that the ambassadors who had come the day before to the camp had gone away.*

(2) **Oblique petition**; as,

*Imperavit ut legati, qui pridie ad castra venissent, dimitterentur*—*He gave orders that the ambassadors who had come to the camp the day before should be sent away.*

<sup>1</sup> That which is a categorical proposition in the *oratio recta*, becomes an *oblique enunciation* in the *obliqua*, and is expressed by the *acc.* and *inf.*



(3) **Oblique question**; <sup>1</sup> as,

Quæsit, cur legati, qui pridie ad castra venissent, discessissent  
—*He asked why the ambassadors, &c., had gone away.*

**RULE.**—In oratio obliqua all the verbs<sup>2</sup> are put in the subjunctive mood, except in the construction of the acc. and inf.: *e. g.* venissent, dimitterentur, discessissent, in the above examples.

**NOTE.**—A clause may be *virtually*, though not *formally*, in *obliqua oratio*, and will then equally require the subjunctive mood; as,

Eum accusarunt, quod fratrem suum occidisset—*They accused him of killing his brother (=said that they accused him for having done so.)*

(See Prim. pp. 141, 2, 3.)

## V.

## THE INFINITIVE, AND THE SUBJUNCTIVE WITH *UT*, &c.,

In dependent clauses,

(1) After verbs of **willing, resolving, beginning, ceasing**, &c., and other extensible<sup>3</sup> verbs, use the **prolative infinitive**; as,  
Voluit ire—*He wished to go.*

Conati sunt oppidum expugnare—*They tried to storm the town.*

(See Prim. pp. 110, 140; and Gloss. 160.)

(2) After verbs of **perceiving, declaring**, and the like,<sup>4</sup> use (to express the thing perceived or declared) the acc. and inf.; as,  
Putabat legatos discessisse—*He thought the ambassadors had departed.*

Dixit hostes flumen transire—*He said that the enemy were crossing the river.*

So also after verbs of **hoping or promising**, with the future inf.; as,

Speravit se victurum esse—*He hoped that he would conquer.*

Pollicitus est se esse venturum—*He promised that he would come.*

Verbs of **rejoicing, grieving**, and the like (*verba affectuum*),

<sup>1</sup> For detailed rules in regard to interrogation, *direct* and *oblique*, see Prim. pp. 113, 145.—N.B. Num in *direct* question expects the answer, no; but in *oblique*, is in-different.

<sup>2</sup> That is, if what they express *really belongs to the enunciation, petition, or question*, attributed to the third party, and is not an addition or explanation thrown in by the author.

<sup>3</sup> *i. e.* verbs which require another verb to extend and so complete their sense: thus, *possum*, I can, has no meaning without the addition of another verb to say, *what I can*; as *possum ire, facere, &c. &c.*

<sup>4</sup> Or in other words in *oblique enunciation*—see above, No. IV.



take either the acc. and inf. or *quod*; as, *Gaudeo te valere*, or *Gaudeo quod vales*—*I am glad that you are well.*

(See Prim. p. 142 (1); b.)

(3) After verbs of **asking, commanding, causing**, and in all expressions of **purpose or result**, use *ut* with the subjunctive; as,

*Rogavit ut sibi pecunia daretur*—*He asked that money should be given to him.*

*Imperavit ut legati dimitterentur*—*He gave orders that the ambassadors should be dismissed.*<sup>1</sup>

*Curavit*<sup>2</sup> *ut pons rescinderetur*—*He caused the bridge to be cut down.*

*Venit ut*<sup>3</sup> *pacem peteret*—*He came to sue for peace (purpose).*

*Tam catus est ut pauca loquatur*—*He is so wise that he speaks little (result).*

In expressions of *purpose*, or *result*, the relative *qui*, with its particles, may be substituted for *ut*; as,

*Misit duas legiones quæ castra hostium adorirentur*—*He sent two legions to assault the enemy's camp.*

*Pontem fecit quo facilius flumen transirent*—*He made a bridge that they might more easily cross the river.*

*Dignus est qui ametur*—*He is worthy to be loved.*

*Non is sum qui hoc faciam*—*I am not the man to do this.*

NOTE.—For a negative *purpose* or *command*, use *ne*; for a negative *result*, *ut non*.

Even in obliqua enunciatio, after such expressions as *contingit*, *accidit*, *sequitur*, *æquum est*, *reliquum est*, *accedit*,<sup>4</sup> *oportet*, *necesse est*,<sup>5</sup> *parum abest*, &c., *ut* is used to introduce *what happens, follows, is just, remains, is added, behoves*, &c.; as,

*Contigit ut simul venirent*—*It happened that they came at the same time.*

(4) After verbs of **fearing**, use *ne* for “that,” and *ut* for “that not;”<sup>6</sup> as,

*Vereor ne veniat*—*I fear that he will come.*

*Vereor ut veniat*—*I fear that he will not come.*

(5) After **expecto**, *to wait or expect*, use *dum* or *ut*; as,  
*Expectabam dum rediret, or ut rediret*—*I waited for his return.*

(See Prim. p. 142, seq.)

<sup>1</sup> But *jubeo* is an exception, taking generally the infinitive:—*Jussit legatos dimitti.*

<sup>2</sup> Sometimes also construed with the gerundive:—*Domum ædificandam curavit.*

<sup>3</sup> In such sentences as this several other forms of expression are admissible: *e. g.*

(1) *Venit pacem petitem (supine).*

(2) *Venit pacem petiturus.*

(3) *Venit ad pacem petendam.*

(4) *Venit pacis petendæ causâ.*

<sup>4</sup> Sometimes also followed by *quod*, with the indicative.

<sup>5</sup> With *oportet* and *necesse* the *ut* is often not expressed.

<sup>6</sup> But *vereor facere*, I am afraid (have not courage) to do.

(6) After verbs of **hindering**, use *quominus* or *ne*.

*Nihil obstat quominus flumen transeant*—*Nothing hinders them from crossing the river.*

(7) After negative or interrogative expressions, and especially expressions of **doubt**, use *quin* (= *but, but that*).

*Haud dubitabam quin venturus esset*—*I had no doubt he would come.*

*Quis dubitet<sup>1</sup> quin venturus sit?*—*Who can doubt that he will come?*

*Quis est quin fleat?*—*Who is there but weeps?*

*Non multum abfuit quin interficerentur*—*They were not far from being killed.<sup>2</sup>*

(See Prim. p. 244.)

## VI

### THE SEQUENCE OF THE TENSES.

The **Present**, the **Futures**, and the **Present-past** (*amavi, I have loved*) are called *Primary Tenses*; the **Imperfect**, **Pluperfect**, and **Simple Perfect** (*amavi, I loved*), *Historic Tenses*.

The rule for the consecution of Tenses, is that **Primary Tenses** are subordinated to **Primary**, and **Historical** to **Historical**; as,

*Mittit,<sup>3</sup> mittet, misit,<sup>4</sup> legatos qui pacem petant*—*He sends, will send, has sent ambassadors to sue for peace.*

*Mittebat, miserat, misit, legatos qui pacem peterent*—*He was sending, had sent, sent ambassadors to sue for peace.*

*Quærit, quæret, quæsit, cur legati venerint*—*He asks, will ask, has asked why the ambassadors have come.*

*Quærebat, quæsiverat, quæsivit, cur legati venissent*—*He was asking, had asked, asked why the ambassadors had come.*

(See Prim. p. 27, note i.; 115; 144, 5.)

## VII.

### PASSIVE CONSTRUCTION.

(See Prim. p. 148.)

NOTE 1.—Verbs which in the active voice govern the genitive, dative, or ablative case, must be used impersonally in the passive; as,

*Invidebant ei*—*They envied him.*

<sup>1</sup> But *dubito*, in the sense of to *hesitate*, generally takes the infinitive; as, *dubitabat ire, he hesitated to go.*

<sup>2</sup> For the grammatical rationale of these constructions, and especially the distinction between *substantival*, *adverbial*, and *adjectival* clauses, see Prim. pp. 141-3.

<sup>3</sup> But when the present is used for the perfect (historical present) it may have historical consecution.

<sup>4</sup> So theoretically; but see Prim. p. 145, B.

Ei invidetur—*He was envied.*

Mihi persuaserunt—*They have persuaded me.*

Mihi persuasum est—*I am persuaded,*

NOTE 2.—The futures subjunctive, and the future perfect infinitive, can be expressed passively only by a circumlocution; as,

Haud dubium est quin futurum fuerit ut interficeretur—*There is no doubt he would have been slain.*

Aiunt futurum fuisse ut interficeretur—*They say that he would have been slain.*

Sometimes the same form is used also for the future infinitive; as,

Aiunt fore<sup>1</sup> (or futurum esse) ut interficiatur (instead of *eum interfectum iri*).

NOTE 3.—Even in the active voice this circumlocution is often used, especially in the case of verbs which have no supine; as,

Video te velle in cælum migrare: spero fore ut contingat id nobis.

## VIII.

### TEMPORAL CLAUSES.

In historical narration, *quum*, *when*, takes the *imperfect* or *pluperfect subjunctive*; in the former case nearly equivalent to *while*, in the latter to *after*; as,

Quum flumen transirent (= dum transibant), hostes appropinquare viderunt—*While they were crossing the river they saw the enemy approaching.*

Quum flumen transiissent (= postquam transierunt), hostes appropinquare viderunt—*After crossing the river (having crossed the river) they saw the enemy approaching.*

To mark the precise time when an event takes place, the indicative is used, chiefly of the *present* and *perfect*:—

Jam ver appeteat, quum Hannibal ex hibernis movit—*Spring was now approaching, when Hannibal quitted his winter quarters.*

Quum ad castra pervenit, legati discesserant—*When he arrived at the camp, the ambassadors had departed.*

(See Prim. p. 115; also 147, d.)

Students as they advance are recommended to master thoroughly the whole of the “Notes on Syntax” and “Additamenta Memorabilia,” Prim. pp. 132–150.

<sup>1</sup> In these expressions, *fore*, *futurum esse*, *futurum fuerit*, &c., are used impersonally, and therefore are preceded by no personal accusative or nominative.

# EXERCISES.

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## PART I.

### RULES OF SYNTAX.<sup>1</sup>

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\* \* \* The Latin Exercises are intended not so much for practice in translation as to serve as model sentences illustrative of the Rules, and should be studied so as to be rendered quite familiar. The abbreviations Pr., E. A., and N. S., refer to the rules in the Primer, in the Edinburgh Academy Rudiments, and in this Manual respectively.

(1.)

Pr. 88-92.—E. A. 2, 1, 10, 7, 8, 9.

*Translate.*

Luscinia *cantat*.

Luscinia *suaviter* cantat.

Quam *suaviter* cantat luscinia.

*Blandissima* cantat luscinia.

Luscinia, *deliciae* nostrae, cantat.

Nonne luscinia est, *quam* cantantem audio?

Luscinia et merula *cantant*.

Luscinia cum merula et turdo *cantant*.

O merula, tu et luscinia *cantatis*.

Luscinia et turdus sunt, *qui* tam *suaviter* cantant.

Luctus et laetitia lusciniae *canora* sunt.

*Turn into Latin.*

Life flies.

Life flies very-swiftly.

Rural life is pleasant to-many.

Life, the gift of-God, is valuable.

The lives, which Plutarch wrote, are very-useful.

Life and death are in the nature of-things.

The boy and girl, who were born together, died together.

He and I came when you and Pansa were sick.

Bread and water are necessary to-man.

<sup>1</sup> Extracted by the kind permission of the author from "Subsidia Primaria, No. II.," by the Rev. B. H. Kennedy, D.D. (late of Shrewsbury), Canon of Ely, and Professor of Greek in the University of Cambridge.

(2.)

Pr. 93-99.—E. A. 3, 4, 5, 28, 32.

*Translate.**Luscinia est avis.**Luscinia est inter aves.**Luscinia est canōra.**Lusciniam avem esse scimus.**Lusciniam canoram esse scimus.**Lusciniam libenter audio.**Luscinia a me libenter auditur.**Luscinia suavem cantilenam cantat.**Carmen lusciniam quis docet? ipse Deus.**Luscinia carmen a quo docetur? Ab ipso Deo.**Lusciniam non avem voco sed vocem melleam.**Turn into Latin.*

Life is the gift of-God himself.

Life is always anxious.

Believe that-life is the gift of-God himself.

We-see that-life is always anxious.

God rules the world.

The world is-ruled by God.

We-ought by-all-means to-live life wisely.

Pansa himself asked me my opinion.

I-was-asked my opinion by Pansa himself.

Poets have-called life a dream.

(3.)

Pr. 99-106.—E. A. 18, 58, 64, 62, 25, 26, 27.

*Translate.**Luscinia subfusca est plumas.**Auceps Romam cum lusciniis vēnit.**Rus ibo lusciniam auditurus.**Luscinia me domum continuo revocat.**Luscinia totam noctem cantabat.**Utrum sex digitos an septem longa est luscinia?**Inter folia cantant luscinae.**Luscinia est tecto nostro vicina.**Turn into Latin.*

Life has-been called a dream by poets.

The girl goes absolutely bare-footed.

You and Pansa went together to-Athens.

Go into-the-country, boys: but return home to-morrow.

Life lasts a few years at most.

The well is just eleven feet deep.

They-fight very-keenly within the walls and without.

Nothing is so like death as sleep.  
Country is very-dear to-good citizens.  
History relates past things to-men.

(4.)

Pr. 106, 107.—E. A. 25, 26, 27.

*Translate.*

*Luscinia nobis* argutior quam pulchrior videtur.  
*Luscinia exquirentibus* rarissimē appāret.  
*Luscinia pastori* maximē jucunda est.  
*Luscinia* placet *omnibus*, *nulli* nocet.  
*Luscinia* delectat omnes, laedit neminem.  
*Luscinia* tranquillē cantat insidens *ramo*.  
*Luscinia mihi* et *tibi* cantat.  
*Luscinia cantui* semper vacat.  
Quam *mihi* cantilenam canis, *luscinia*?  
*Lusciniae silvis* nostris nunquam absunt.  
*Lusciniae* nidus est cum pullis.  
*Luscinia* est penitus dilecta *nymphis*.

*Turn into Latin.*

Has-not fortune answered our prayers?  
A truly wise and virtuous man envies nobody.  
The whole nation of-bees obey their queen.  
Subject thyself altogether to-reason.  
The good far prefer faith to-riches.  
All-things indeed are-wanting to-a-miser.  
But nothing is-wanting to-a-wise-man.  
Do-not very-many evils happen to-man from man?  
The lion has chief strength in the breast.  
Did Pansa fall mourned by-the-senate, or not?

(5.)

Pr. 108–116.—E. A. 26, 5, 55, 12.

*Translate.*

*Mihi delectationi* sunt *lusciniae* carmīna.  
*Lusciniae* certē libet esse *canorae*.  
*Luscinia* cantat *amore percīta*.  
*Luscinia gutture* non *pectore* cantat.  
*Luscinia summā contentione* cantat.  
*Luscinia, nostro iudicio*, suavissimē cantat.  
*Luscinia corpore gracili* est, *subfusco colore*.  
*Luscinia voce* quam *formā* nobilior est.

*Turn into Latin.*

Avarice is a great evil to-men.  
Life is-given to-all in-leasehold, to-none in-freehold.  
The son of-Aeneas had the name Ascanius.



In an-easy cause any-one is-allowed to-be eloquent.  
 Small-things, as they-say, grow by-concord.  
 Elephants breathe, drink, smell with-the-trunk.  
 Flatter not thyself with-foolish hope.  
 A friend not even in-jest should-be injured.  
 Socrates in slumber had-seen a woman of-rare beauty.  
 Mardonius, a Mede by-nation, excelled in-courage.

## (6.)

Pr. 117-119.—E. A. 34, 18, 2, 20, 37, 38, 13, 21.

*Translate.*

*Lusciniae magno pretio* Romae venībant.  
*Luscinia multo* minor est quam merūla.  
*Lusciniarum* cibus *vermibus* et *baccis* constat.  
*Luscinia vermibus* et *baccis* ferē vescitur.  
*Lusciniis* frui potius quam uti dicimur.  
*Luscinia* planē digna est *auribus* regum.  
*Lusciniae* non opus est corpōris *magnitudine*.  
*Silvae nostrae lusciniis* prorsus abundant.  
*Mea villa lusciniarum* haud experts est.  
*Hic omnia sunt plena lusciniarum*.  
*Rus illud lusciniis* omnino caret.

*Turn into Latin.*

Peace of-mind is procurable neither by-gold nor jewels.  
 We-measure great men by-virtue not by-money.  
 Victory generally costs much blood.  
 We-ought rather to-use than to-enjoy life.  
 The wicked are unworthy of-the-life which they-possess.  
 Aristides carefully performed all the duties of-justice.  
 Is not heavenly life overflowing with-joys?  
 God has-filled the world with-all goods.  
 Human life needs many things.  
 Democritus deprived himself of-eyes.

## (7.)

Pr. 120-122.—E. A. 63, 56, 57, 59, 60, 69, 43.

*Translate.*

*Omni aetate* *luscinia* in deliciis fuit.  
*Luscinia* et *merūla hieme* non canunt.  
*Luscinia toto mundo* laudatur.  
*Luscinia Babylōne, Romae, et Athenis* laudabatur.  
*Luscinia mihi domi* est in umbraculo.  
*Luscinia ruri* nunquam non habītat.  
*Auceps Capuā* *lusciniās* attulit.  
*Rure et domo* discēdens *lusciniās* relinquo.  
*De lusciniā praestantiā* summa concordia est.

Lusciniae *silvā* nostrā non exeunt.

Lusciniae retibus *ab aucūpe* nonnunquam capiuntur.

*Turn into Latin.*

Grapes are-gathered in-autumn.

Cimon died in the town (of) Citium.

Boys at-Sparta were sometimes whipped at Diana's altar.

The lyric poet Pindar flourished at Thebes.

Was Iphigenia sacrificed at-Aulis, or not?

The ox struck with-the-axe lies on-the-ground.

Was Scipio more-renowned at-home or at-the-wars?

Aeschines retired from-Athens and betook himself to-Rhodes.

Most rivers issue from-rocks and mountains.

Britain was discovered very-anciently by the Phoenicians.

(8.)

Pr. 123-128.—E. A. 19, 65, 11, 22, 12, 35.

*Translate.*

Luscinia capta *saltibus* et *nido* discedit.

Philomēla, *Pandiōne* nata, lusciniā facta est.

Luscinia *merūlā* minor suavius canit.

*Luscinia* nihil mellitius putamus.

*Luscinia* cantante silet nemus.

*Hirtio* et *Pansā* consulibus lusciniā venībant.

Nonne lusciniā *naturā* duce cantat?

*Lusciniae* vox est *pastorum* deliciae.

Carmen illud, quod audimus, est *lusciniā*.

Huc ades *ad Pomōnā*, ubi cantat lusciniā.

Canēre sine arte non *hominis* est sed *lusciniā*.

Luscinia illa *vocis argutissimae* est.

*Turn into Latin.*

Maecenas was descended from-Tuscan kings.

The peacock is much more-beautiful than-the-nightingale.

We-deem the nightingale more-melodious than-the-peacock.

Augustus being-dead Tiberius became emperor.

Pausanias being-commander the Greeks conquered.

The elephant's tooth is-called ivory.

The kingdoms of-Darius became Alexander's.

We-had-arrived at Vesta's (temple) before noon.

Fraud is-thought the fox's (part), force the lion's.

Clouds are-seen sometimes of-fiery colour.

(9.)

Pr. 128-133.—E. A. 35, 40, 15, 14.

*Translate.*

Luscinia num *tanti* est plerisque *quanti* mihi?

*Nostrā* amborum interest lusciniās non exturbari.



*Avium* longē argutissima est luscinia.  
*Lusciniarum* mares argutiores sunt quam feminae.  
 Utrumque nostrū luscinia magnopere delectat.  
 In meā silvā satis est *lusciniarum*.  
 Quantum *mellis* est in luscinae cantu.  
 Est profecto in lusciniā cantūs amor.  
 Luscinia suavium *numerosum* perita est.  
 Lusciniā non impellit ostentatio *sui*.  
 Num luscinia suis *ipsius* cantibus delectatur annon?  
 Auceps tandem *lusciniae* potitus est.  
 Etenim luscinia *fugae* impotens erat.  
 Num luscinia fusi *sanguinis* insons est?  
 Nonne luscinia nos admōnet *cantum* caelestium?

*Turn into Latin.*

Esteem not lands of-such-worth as virtue.  
 It-concerns you both to-live without discord.  
 The wisest of-the-Greeks greatly despised riches.  
 Any-one of-you is wiser than Lucius.  
 Storms have as-much more strength as they-have less time.  
 How-few men are-there who study wisdom.  
 Reverence of-the-hoary head was once great.  
 Camels are very-patient of-toil and thirst.  
 Socrates feigned himself ignorant of-all things.  
 Pausanias king of-Sparta was accused of-treason.

(10.)

Pr. 133-141.—E. A. 14, 29, 42, 24, 73, 74, 44, 49, 47, 48.

*Translate.*

Luscinia vetēris *culpae* memor esse fingitur.  
 Lusciniā narrant *vitae* meminisse prioris.  
 Lusciniā *culpae* piget poenitetque.  
 Miserēre *mei*, inquit aegra *animi* luscinia.  
 Infelix, nos *te* commiseramur, *avis*.  
 Eheu tristis *luscinia*.  
 En praecinentem strenuē et suaviter *lusciniā*.  
 "Vae *mihi*, *me miseram*," ita queri vidēris, *O luscinia*.  
 Luscinae facilis labor est *cantare*.  
 Tum luscinia vocem *intendēre*, *modulari*, *canēre*.  
 Luscinia suavem cantilenā *canēre* pertinax est.  
 Suaviusne *cantare* potest merula quam luscinia? Minimē.  
 Pandiōne *nata esse* dicitur Philomēla.  
 Philomēla luscinia *fiēri* narrabatur.  
 Inter *cantandum* luscinia nido invigilat.  
 Luscinia nunquam didicit artem *modulandi*.  
 Tamen luscinia *cantandi* peritissima est.  
 Luscinia dat opēram *cantando*.

*Turn into Latin.*

We-remember not all-things which we-have-learnt.  
 I not only regret my-folly, but I am-ashamed (of it).  
 O nightingales, how tuneful ye-are!  
 Woe to-the-conquered, unless the conqueror spare.  
 To-govern a state well is difficult.  
 Bellerophon invented riding on-horseback: the Thessalians fighting from horseback.  
 A prudent man is-wont to-say nothing rashly.  
 We-are inclined not only to learn but also to teach.  
 There-is always opportunity of-reading, not always of-hearing.  
 Is sea-water fit for-drinking? It-is not.

(11.)

Pr. 141-147.—E. A. 50, 51, 53, 54, 45, 52, 46, 75, 76.

*Translate.*

In *cantando* luscinia sedulo versatur.  
*Cantando* se ipsam oblectat luscinia.  
*Cantatum* it luscinia non *praedatum*.  
 Auceps ait multas luscinnias *captum iri*.  
 Auceps *fore* ait *ut* plurimae luscinniae *capiantur*.  
 Grator *auditu* est luscinia quam *aspectu*.  
 Luscinia capax est placendi *pastoribus*.  
 Luscinia in *nido construendo* versabatur.  
 Luscinniae primo vere *nidificandum* est.  
 Luscinia nobis *diligenda et conservanda* est.  
 Luscinia *se suo cantu* consolatur.  
 Num *sua* luscinniam carmina, necne, juvant?  
*Nec* luscinia *nec* merula toto anno cantat.  
 Luscinniam merulamque et alaudam vox sua mulcet.  
 Ne strenuē cantare *desinat* luscinia.  
 Luscinniae concinnunt, nedum merulae *sileant*.  
 Utinam luscinia *ne subito siluisset*.  
 O si merula vocem iterum *intendat*.

*Turn into Latin.*

The mind is-nurtured by-learning and thinking.  
 Many without doubt come to-salute friends.  
 Was not that battle very-worthy of-mention.  
 Prudence is the art of-directing life.  
 A youth must acquire, an old-man must use.  
 Medicine must-be applied against diseases.  
 The Gauls declare themselves sprung from-Dis.  
 Gorgias never faltered in his studies.  
 Alexander had many writers of-his deeds.  
 His-own is most-beautiful to-every-man.  
 I-will-restore to-the-city its standards.  
 The horse, the ox, and the sheep, are the most-useful of-animals.

Both to-believe all-men and to-believe nobody is injurious.  
 O that Jupiter would-bring-back the past years to-me.  
 Let-us-not fear anything too-much.

(12.)

N.S. I.-III.—Pr. 149-152.—E. A. 76.

*Translate.*

Ibi sciebam quot *canērent* luscinae.  
 In eā silvā non possum dicere quantum lusciniarum *habitet*.  
 Multum interest utrum merula *cantet* an luscinia.  
 Misēret me tui qui lusciniā non *audieris*.  
 Illuc ivimus ubi lusciniā *audirēmus*.  
 Quis est quem luscinia non *delectet*? Nemo omnium.  
 Digna est luscinia quam cantantem *audias*.  
 Lucius negat sibi villam placere, quae lusciniis *careat*.  
 Lucius damnabat villam quae lusciniis *carēret*.  
 Velim *cantet* luscinia die toto.  
 Vellem *cantaret* luscinia sine intervallo.  
 Ita absurdus homo est ut ei luscinia non *placeat*.  
 Noli in silvam ire ne lusciniās *exturbes*.  
 Non potuit cohibēri luscinia quominus *cantaret*.  
 Per te stat quominus *cantet* luscinia.  
 Quis est quin lusciniā magnopere *delectetur*?  
 Nihil dubitabam quin luscinia cantatura *esset*.  
 Quum lusciniās rus *habeat*, ruri habitabo.  
 Villa non displicet quamvis *desint* luscinae.  
 Audio modūlos, quasi luscinia *canat*.  
 Audiui modulos tanquam luscinia *canēret*.  
 Expectant silvae donec *canat* luscinia.  
 Expectabant silvae donec *canēret* luscinia.

*Turn into Latin.*

Nobody knows whether he-will live to-morrow.  
 It-matters not how long but how well we-have-lived.  
 Tell me whether Aetna or Vesuvius is the higher.  
 I-sent a messenger to recall my-son.  
 We-climbed a mountain whence we-might-view the sea.  
 We shall-be-ashamed of-a-life which has-profitd nothing.  
 Who is-there that admires not Socrates?  
 We-deem that-he has-lived ill who has-lived useless-  
 I-should-not-wish Pansa to-come.  
 I-could-wish Pansa had-not come.  
 We-should so live that we-may-die without fear.  
 He-spoke so well that nothing could be-done better.  
 We-should beware that we-injure nobody.  
 We-should eat that we-may-live, not live that we-may-eat.  
 Sea water is briny that-it-may-not become impure.

I-fear we have not enough money.  
 Men cannot be-kept from sinning sometimes.  
 Who is-there that sins not sometimes?  
 I-had-no doubt my brother would-return soon.  
 Since these-things are so, let-us-follow virtue.  
 I praise him, though he-has-blamed me.  
 You reviled me, as-if I-were the worst of-men.

(13.)

N. S. I.-III.—Pr. 152-154.—E. A. 76.

*Translate.*

Si lusciniā *canit*, gaudeo.  
 Si lusciniā *canet*, gaudebo.  
 Si lusciniā *canat*, gaudeam.  
 Si lusciniā *cecinerit*, gaudeam (gaudebo).  
 Si lusciniā *caneret*, gaudērem.  
 Si lusciniā *cecinnisset*, gavisus essem (gaudērem).  
 Quum lusciniā *cecinnisset*, abiimus.  
 Vidi te, dum lusciniā *cantat*, in umbrā jacere.  
 Oportet *audiam* cantantem lusciniā.  
 Necesse est *abeam* antequam cantet lusciniā.  
 Tam *pauperi* quam *diviti* grata est lusciniā.  
 Omnia in lusciniā voce minora sunt.  
 Lusciniāe *vivere* est *canere*.  
 Constat lusciniā optimē *canere*.  
 Lusciniā cantūs haud *pudet*.  
 Quid agitur in silvis? *auscultatur* lusciniāe.  
 Omnia *praeclara rara*: ut lusciniāe carmen.  
 Avicula haec est, cui nomen *lusciniāe*.  
 Pars *laudant* lusciniā, pars ei *obtreçant*.  
 Chorus omnis lusciniarum *captae* aut *exturbatae* sunt.

*Turn into Latin.*

Pansa was-waiting till the enemy should-march.  
 If I-satisfy you, I-satisfy myself.  
 If I-can-satisfy you, I-can-satisfy myself.  
 If I-shall-satisfy you, I-shall-have satisfied myself.  
 Had I-been-satisfying you, I-should-be-satisfying myself.  
 Had I-satisfied you, I-should-have-satisfied myself.  
 Cato killed himself when he-had-retired to-Utica.  
 I-see-that, while you-study philosophy, you forgot duties.  
 We must perforce depart before sunset.  
 Mind you-return before sunrise.  
 Few-things vex the wise, many-things the foolish.  
 To-spare the conquered, and to-vanquish the proud, was the  
 Roman practice.  
 It-is-clear that-death is the goal of-life.

Nobody will-repent of-a-well spent life.  
 All best-things (are) rarest.  
 Hannibal came to-Capua, which is the-capital of-Campania.  
 A great multitude of-men assemble, all armed.

## PREPOSITIONS WITH THEIR CASES.

Pr. 83, and p. 146.—E. A. 68-72.

(1.)

Ad.

*Translate.*

Ad mortalitatem et ad immortalitatem nati sumus.  
 Vir sapiens ad moriendum semper paratus erit.  
 Ad Alliam flumen Romani a Gallis victi sunt.  
 Convivia ad multam noctem saepe celebrantur.  
 Julia ad citharam canendi perita est.  
 Plato et Aristoteles insignes ad laudem sunt.  
 Mulier ad extremum in lacrimas erupit.  
 Ubi nos futuri sumus ad centum annos?  
 Latinos sermones ad verbum reddere nequimus.

*Turn into Latin.*

Art contributes much to the happiness of-life.  
 Cologne, a city of-Germany, is situated on (ad) the Rhine.  
 By (ad) a river you-have banks, by the sea, shore.  
 Flatterers say every-thing to please, nothing to improve.  
 Riches last for a time, virtues for ever.  
 At last all the soldiers to a man were slain.  
 Hortensius spoke well before (ad) the judges: but he was nothing to Cicero.  
 Man was born for two things, for understanding and acting.  
 The skill of-singing to stringed-instruments belongs to few men.

(2.)

Ante, adversus, apud, circa, circum, circiter, cis, trans.

*Translate.*

Ante currus triumphantium ducum victi reges ibant.  
 Conficiendum est opus ante ludendum.  
 Plurimae gentes adversus Romanos frustra certavere.  
 Pietas adversus Deum fundamentum est omnium virtutum.  
 Apud Graecos magno in honore erant artes et litterae.  
 De diis et heroibus multae sunt apud Homerum fabulae.  
 Circa maximas urbes villae splendidissimae conspiciuntur.  
 Luna circum terram movetur, terra cum lunā circum solem.  
 Circiter anni initium Lucius se rediturum pollicitus est.  
 Italia cis Padum commodior habitando putabatur.

Tusci cis Apenninum montem ad mare siti erant.  
Postea trans Apenninum colonias emisisse narrantur.

*Turn into Latin.*

Some say that-necessity is before reason.  
Before fighting, consider with whom you-are about-to-fight.  
Among the Syrians the tallest tree is the cedar, among us the fir.  
In Herodotus, the father of-history, are countless fables.  
Caesar waged war against (adversus) his-own countrymen.  
Around Mount Cyllene in Arcadia white blackbirds are-seen.  
The earth revolves about its-own axis and moves round the sun.  
The tides of-the-sea are greatest about full-moon.  
Gaul, which was within (cis) the Alps, was-called Cisalpine.  
Caesar led his soldiers across the Rubicon, to-fight against their countrymen.

(3.)

Citra, ultra, erga, contra, extra, intra, infra, supra, inter, juxta.

*Translate.*

Quod est ultra veritatem citra fidem est.  
Citra mortem cura ut moriantur ante te vitia.  
Pietas erga Deum, parentes, praeceptores, et patriam colenda est.  
Pro patriâ contra hostes ejus decertandum est.  
Quod extra justitiam est intra Dei leges esse non potest.  
Quae supra vires sunt, infra cogitationem esse debent.  
Virtus saepe media est inter duo vitia.  
Inter heroas Graecos celeberrimi sunt Achilles, Ajax, et Ulixes.  
Inter ludendum caveto ne quid petulantius a te fiat.  
Veteres Germani totos dies juxta focum agebant.

*Turn into Latin.*

They-change climate, not mind, who run across the sea.  
Without (citra) toil nothing great can be-done.  
He-who despoils others acts against nature.  
What is beyond our-power should-be short-of our-wish.  
The affection of-the-Romans towards their-country was great.  
There-was-fighting within the Trojan walls and without-them.  
Clouds are generally above mountains, sometimes below-them.  
Below the brow are the eyes; between the eyes is the nose.  
Adjoining the brow are the temples.  
All-things are common among friends.

(4.)

Ob, penes, pone, post, praeter, prope.

*Translate.*

Mors et exsilium ob oculos improborum versantur.  
Aristides ob justitiam ab omnibus laudari solet.



Quid petamus, penes nos, quid adipiscamur penes Deum est.  
 Pone montes Lunae Nilus fluvius e lacu quodam oriri creditur.  
 Post Augustum Tiberius imperator factus est.  
 Deucalion et Pyrrha lapides post terga jecisse finguntur.  
 Post hominum memoriam nulla urbs, praeter Romam, terrarum  
 imperio potita est.  
 Ariovistus praeter Caesaris castra copias transduxit.  
 Prope Spartam erat Eurōtas fluvius, prope Athenas Cephisus.

*Turn into Latin.*

Always keep before (ob) your-eyes death and immortality.  
 Crassus waged war on-the-Parthians owing-to (ob) his-unmeasured lust of-wealth.  
 He-who sees a rainbow has the sun behind him.  
 What, in-the-name-of (per) the gods, is more-desirable than-wisdom?  
 After Sulla's victory seditions ceased awhile.  
 Not all-things, which are contrary-to (praeter) custom are contrary-to reason.  
 Marseilles was founded near the mouths of-the-Rhone.  
 For the-time-being the son is in his-father's power.  
 It-is in my-power to-leave Lucius universal heir.

(5.)

Propter, secundum, versus, per.

*Translate.*

Servum suum Tironem propter modestiam Cicero dilexit.  
 Bestiae maximē secundum naturam vivere putantur.  
 Secundum Deum, parentes venerandi sunt.  
 Arabes meridiem versus per religionem spectant.  
 Quercus per damna, per caedes, ab ipso ferro vires ducit.  
 Per noctem Lucius abiit, hodie rediturus.  
 Virtus est res per se magnopere expetenda.  
 Per me licet in hos hortos liberē introeat.  
 Hoc serio, non per jocum, locuta est.

*Turn into Latin.*

Friendship is desirable on-its-own-account (propter se).  
 The island (of) Elba is situated off (propter) Tuscany.  
 It-is according-to nature to-live agreeably-to divine law.  
 The Rhone flows first towards the west, then towards the south.  
 For (per) many years the chief power at-Rome was in-the-hands-of (penes) military tribunes.  
 What we-do through others we-are-thought to-have-done ourselves.  
 The mind in (per) sleep is void-of cares.

(6.)

Absque, clam, coram, sine, cum, palam, tenus, a, ab.

*Translate.*

Absque Camillo Roma deleta esset a Gallis.  
 Clam patre et praeceptore nihil facturum sum.  
 Antonius coram populo Romano lacrimas profudit.  
 Omnia cum Deo facienda sunt, nihil sine eo.  
 Medea pueros palam populo ne trucidet.  
 Antiocho Asia omnis Tauro tenus a Romanis erepta est.  
 Hostem non a fronte sed a tergo aggressuri sumus.  
 Castra hostium a millibus passuum tribus posita sunt.  
 Thermopylae prope absunt a mari sub Oeta monte.  
 Lex Julia de vi a nobis facit.  
 Inter philosophos Graecos proximi a Platone et Aristotele erant  
 Epicurus et Zeno.  
 A corpore aeger es, ab animo sanissimus.  
 Inter aequales nemo a doctrina instructor fuit quam Cicero.  
 Pyrrhus a muliere lapide ictus interiit.  
 Servum a pedibus habeo Davum, a manu Getam.  
 Medicus a medendo nomen habet.

*Turn into Latin.*

Nobody ever lived without error, save Christ alone (unus).  
 Without virtue nobody can be truly happy.  
 The innocent tremble not in-presence-of a judge.  
 Temperance contends with luxury, prudence with rashness.  
 The girl married without-the-knowledge-of (clam) her-father.  
 Planets receive light and heat from the sun.  
 What can be-given by men to-God?  
 Nothing, because we-receive from him whatever we-have.  
 Nothing is blessed on (ab) every side.  
 The wolf attacks horses in front, bulls in the rear.  
 Pompeii is near the sea under Mount Vesuvius.

(7.)

De, ex, prae, pro.

*Translate.*

Caesar de Ptolemaeo, Pharnace, Iuba triumphavit.  
 Pessimè meremur de iis, quibus blandimur.  
 Statuae de marmore multae sunt in Capitolio Romano.  
 Timore ex conscientia scelerum mali excruciantur.  
 Dianae Ephesiae simulacrum ex ebore factum est.  
 Ex quo tempore habemus libros impressos?  
 A medio saeculo quinto decimo.  
 Lucium nostrum diem ex die expectamus.



Ista mihi e republicā esse videntur.  
 Nero ex improvise cum copiis adfuit in proelio.  
 Consules Romani lictores mittere prae se solebant.  
 Satis tuti estis si Deus vobiscum est.  
 Mulier, his auditis, prae luctu tacuit.  
 Prae avaro beatos puto vel miserrimos hominum.  
 Cicero in oratione pro Archiā poetā litteras ex animo laudavit.  
 Romani pro castris aciem instruere coeperunt.  
 Quis non cum voluptate videt puerum bene moratum?  
 Numantini pro viribus cum Romanis dimicarunt.  
 Fabius pro suā prudentiā feliciter bellum gerebat.  
 Vultum saepe pro sermone esse scimus.

*Turn into Latin.*

The shepherd drives his flock before (prae) him.  
 Soldiers keep watch before (pro) the houses of kings.  
 Soldiers fight for king and country.  
 Cicero wrote on duties, friendship, old-age, and other things.  
 The proud despise others compared-with (prae) themselves.  
 Clouds arise from (e) vapours, rain from clouds.  
 The common-people value few-things according-to (ex) truth,  
 most-things according-to opinion.  
 Lucius inflamed my mind on purpose.  
 Ye-blamed Pansa for good reasons.  
 I-made that speech offhand.  
 I-assisted Pansa according-to my-ability.

(8.)

In, super, sub, subter.

*Translate.*

Bis vincit qui se vincit in victoriā.  
 Animalia in terrā et in aquā nascentia quis enumeret?  
 Clientes Romani patronos suos in forum prosequabantur.  
 In jocando modum adhibere debemus.  
 Cura ut parentibus in dies carior fias.  
 Dormire in lucem aestate semper libet, hieme non item.  
 Creusa, Aeneae uxor, in incendio urbis Trojae periit.  
 Jucundum est super canam cum amicis colloqui.  
 Super terrā sunt montes, valles, specus, campi, silvae, fontes,  
 fluvii, lacus, maria.  
 In proelio atroci alius super alium necatur.  
 Fama tibi super pecuniam esto, fili.  
 Subter fruticibus anguis saepissimē latet.  
 Virtus omnia humana subter se habet.  
 Tityre, tu patulae recubas sub tegmine fagi.  
 Omnia sub leges mors vocat atra suas.

*Turn into Latin.*

Rivers sometimes flow-out over their-banks.

The miser is good to none, worst to himself.

Perillus was-thrown into the brazen bull in which he-had-burnt many.

Caesar reduced Gaul beneath the power of-the-Romans.

Soft slumbers under a tree are sweet.

He-said he would-return towards evening.

Hens call chickens under their-wings and cherish them under their-wings.

Cicero spoke in this wise.

The farmers sell corn for-four asses a peck.

I-cannot answer at this moment, for I-am in doubt.

It-is a fool's-part to-live from hour-to-hour.

Pansa, who had-had gout in his-feet, suddenly got-well.

I-invite you to dine in my pleasure-grounds to-morrow.

## PART II.

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### A.

## SPECIAL EXERCISES ON CRITICAL POINTS.

(See above, pp. 1-7.)

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### I.

## USES OF THE PURE CONJUNCTIVE.

(P. 1.)

Some may think that he spoke foolishly.

Some one may ask why he did not come sooner.

It may perhaps seem strange that he did not come sooner.

I should say that he ought to have done this.

This I am-disposed-to-affirm without any hesitation.

I could wish he would come soon.

I had rather that he did not come.

I could wish he had not come.

I could wish it had not been done.

Any one who saw their countenances would have believed them vanquished.

I would have had no fear unless I had seen others flying.

Suppose him as bad as you say, he is still your brother.

Suppose he were not eloquent: he may yet have been wise.

Suppose he were the wisest of men; in this case at least he has spoken foolishly.

What am I to do to escape from these difficulties?

What else was I to do when all my friends had deserted me?

When I saw these things, what was I to do, judges? Was I, a private citizen, to contend in arms against a tribune of the people?

Long live our queen!

May I not live if I speak otherwise than I think!

Let the ambassadors depart without delay.

Let us hasten to the assistance of the consul.

## CONDITIONAL CONSTRUCTION.

(See Examples, p. 16.)

If he has anything, he gives.

If he has (*i.e.* shall have) anything, he will give.

If he have anything, he will give.  
 If he had anything, he would give.  
 If he had had anything, he would have given.  
 If they had come sooner, they would now be returning home.  
 I am quite sure that if he have anything, he will give.  
 I knew that if he had anything, he would give.  
 I believe that if he had had anything, he would have given.

## II.

## INTERROGATIVE AND RELATIVE CONSTRUCTION.

(P. 2.)

Who are they, and whence and wherefore have they come?  
 He asked who they were, and whence and wherefore they had come?

Which of the consuls has departed?

It is not known which of the consuls has departed.

He asked whether they had come to sue for peace.

He sent out scouts to ascertain where the enemy had encamped.

He consulted them whether he ought to go or not.

No one can tell of what nature the soul is, but the soul itself.

The ambassadors who came yesterday have departed.

The place where they were encamped was distant three miles.

I pity the man who entertains such sentiments.

There are people who entertain such sentiments.

There are those who say that this world was made by chance.

He deserves praise for having done this (lit. who has done this).

He who did not believe this was laughed at by all.

When we were gone to bed sleep took a faster hold of me than usual, as having (lit. who had) watched till far in the night.

A messenger was sent to inform (lit. who should inform) the consul.

Who is there that does not<sup>1</sup> see his folly?

He is unworthy of receiving (lit. who should receive) such a reward.

He is not the man to bear such an insult patiently.

You are not the man to bear such an insult patiently.

## III.

## CONJUNCTIONS.

(P. 3.)

They delayed so long that the enemy escaped.

He lived that he might eat.

He hastened forward with forced marches lest the enemy should escape.

<sup>1</sup> Use quin — qui non.

He hastened forward so rapidly that the enemy could not escape.

They left their baggage behind, so as more speedily to overtake the enemy.

They were hindered from overtaking (lit. that they should not overtake) the enemy by the depth of the river.

There was nothing to hinder them from overtaking the enemy.

They will easily overtake the enemy provided they can get across the river.

Although (licet, quamvis, ut) they followed with the utmost speed they could not overcome the enemy.

Although (quanquam, etsi) they followed with the utmost speed they could not overtake the enemy.

They pressed on with the utmost speed as though an enemy were pursuing them.

He waited till the messenger came.

Wait till the messenger comes.

He had departed before the ambassadors arrived.

He died five years before the city was taken.

He resolved to depart before the ambassadors arrived.

He had set out before his brother arrived, but intended to return before he departed.

#### IV.

#### ORATIO OBLIQUA.

##### (1.) p. 3.

Turn the example of *oblique enunciation*, given on p. 3, into the *oratio recta*.

Plato holds that that is more divine which moves of itself spontaneously, than that which is moved by an impulse coming from another.

It was reported that the messengers who had been sent to the enemy's camp had returned.

He was informed that the messengers, not being able (lit. because they were not able) to reach the camp of the enemy, had returned.

It was thought that Hannibal had quitted his winter-quarters, because spring was approaching.

Regulus being asked his opinion, said that so long as he was bound by the oath of the enemy he was not a senator.

Aristotle says that certain little animals are born at the river Hispanis which live only one day.

He promised that he would come so soon as he had learned concerning the safety of his father.

He was accused of having betrayed his country.

Hannibal was blamed for lingering at Capua, when he should have hastened on to Rome.

Panætius praises Africanus for having been self-denying.

(2.) p. 3.

Turn the example of *oblique petition*, given on p. 3, into the *oratio recta*.

He commanded the prisoners to be brought after they had been stripped of their arms.

He asked that two days might be given him to consider the matters which had been referred to him.

It was proclaimed that all who could carry arms should meet in one place.

Cæsar exhorted his soldiers not to be discouraged by that which had befallen them.

They replied that they were depending implicitly on his word; let him perform his promises (imp. subj.), and he would not find them unfaithful.

Vercingetorix said that it would be very easy to prevent the Romans from obtaining provisions; let them only themselves resolutely destroy (imp. subj.) their corn, and burn their houses.

(3.) p. 4.

Turn the example of *oblique question* given on p. 4 into the *oratio recta*.

He asked whether the ambassadors of whom they had heard had arrived.

He inquired what it was about which they wished to consult him, and how long they could wait while he considered the matter.

He sent out scouts to ascertain whether the troops he descried in the distance were friends or foes.

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Sallust says that that man appears to him to live and to enjoy life who, intent on any affair, seeks the renown of an illustrious action or a useful art.

It is said that Horatius Cocles, being unable (lit. after he was unable) single-handed to repel the enemy who pressed on from every side, swam across the Tiber without laying aside (lit. nor laid aside) his armour.

Translate the following and turn it into the *oratio obliqua*, prefixing the words, *Antonius apud Ciceronem docet*:—

Ars earum rerum est quæ sciuntur; oratoris autem omnis actio opinionibus, non scientiâ continetur: nam et apud eos dicimus, qui nesciunt, et ea dicimus quæ nescimus ipsi.



Also the following:—

Ariovistus respondit:—"Si quid mihi a Cæsare opus esset, ego ad eum venissem; si quid ille me vult, illum ad me venire oportet. Mihi autem mirum videtur, quid in meâ Galliâ, quam bello vici, aut Cæsari, aut omnino populo Romano negotii sit."

Translate the following and turn it into the *oratio recta*:—

Orat Tarquinius Veientes, ne se extorrem egentem ex tanto modò regno cum liberis adolescentibus ante oculos suos perire sinerent; alios peregrè in regnum Romam accitos; se regem, augmentem bello Romanum imperium, a proximis sceleratâ conjuratione pulsum: . . . patriam se regnumque suum repetere, et persequi ingratos cives velle; ferrent opem, adjuvarent; suas quoque veteres injurias ultum irent; toties cæsas legiones, agrum ademptum.—*Liv.*

## V.

### THE INFINITIVE, AND THE SUBJUNCTIVE

WITH *UT*, &c.

(1.) p. 4.

They were preparing to cross the bridge when they perceived that the enemy had begun to cut it down.

They endeavoured to ford the river, but were unable to reach the other side owing to the force of the stream.

Hannibal lingered at Capua instead of hastening (lit. when he ought to have hastened) on to Rome.

He loves rather to do that which is right than that which is profitable.

They did not cease from fighting until the sun was long since set.

It was said that he resolved to die rather than survive the disgrace of his country.

He went on to say yet more, though they refused to hear him, and the clamour of the excited multitude almost drowned his voice.

They meditated attacking the camp at break of day, but were prevented by the sudden storm.

(2.) p. 4.

It was perceived that the prisoners had escaped.

It had been discovered by means of scouts that abundance of provisions could be obtained.

It was reported that the enemy had crossed the river.

It was evident that the enemy had already crossed the river.

It seemed likely that the enemy had crossed the river.

He was persuaded that the river was too deep to be forded, and therefore gave orders for the construction of a bridge of boats.

(3.) (4.) (5.) p. 5.

He commanded them not to attack the enemy until the signal was given.

He came to inform the general of the approach of the enemy.

He was so afraid of an ambush, that he did not venture to approach the enemy's position until the whole ground had been explored.

He was within a little of being taken.

He was so far from being afraid, that you would not have gathered from his look that anything unusual had occurred.

Though I regard him as a good man, I am far from considering him wise.

I sent him a letter to warn him of his danger.

The field is ploughed over afresh, that it may yield the better crops.

It chanced that the river was in flood, so that there was nothing left to them but either to remain where they were, or to force the bridge.

I fear that unless you return home at once, you will run into imminent danger.

He was so seriously ill that they feared he would not recover.

I shall wait till I hear tidings of the return of the messengers.

They delayed at the place where they had first encamped, waiting to hear further tidings of the movements of the enemy.

(6.) (7.) p. 6.

There is nothing to hinder us from taking this course if we like.

Old age does not prevent our cultivating letters.

I was the means of preventing him from doing what would certainly have been his ruin.

I did not let a day pass without writing.

There is nothing almost which cannot be done by perseverance.

Who is there that does not rejoice at the good fortune of so good a man?

I make no doubt that there were poets before Homer.

I cannot help sending to you daily.

What reason is there why the Decemvirs should not plant a colony on the Janiculum?

It cannot be doubted that it is more blessed to give than to receive.



Who can doubt that the path of virtue is the path of safety, and that that which is most honourable is that also which is most profitable?

VI., VII., VIII. pp. 6, 7.

SEQUENCE OF THE TENSES, &c.

He is not so mad as to go.

He was not so mad as to go.

I will not be so mad as to go.

In these circumstances (lit. since which things are so) I cannot refuse what you ask.

In these circumstances he could not refuse what they asked.

They are waiting until the consul arrives.

They waited until the consul arrived.

We will wait until the messenger returns.

I do not know what he is doing.

I do not know what he has done.

I do not know what he is about to do.

I shall soon know what he is doing, and what he is going to do.

I knew what he was doing, and what he was going to do.

I knew what had happened, and endeavoured to prevent its happening again.

I am persuaded that this would have been done had you not forbidden it, and that it will be done still unless you take care.

He believes that he would have been killed, had he not made his escape by night.

It cannot be doubted that he would have been killed had he not made his escape by night.

He asked to be permitted to return home.

They persuaded him to flee at once, lest he should be thrown into prison, and capitally condemned.

He said that he had been persuaded to flee, lest he should be thrown into prison.

He was bitterly envied by those by whom he ought to have been loved.

Instead of being injured, he was only roused to greater energy and courage by the opposition of his enemies.

The Master said, that a physician is not needed by those who are whole, but by those who are sick.

When Epaminondas had overcome the Lacedonians, and saw himself to be dying of a severe wound, he asked whether his shield were safe. (Lat. Epaminondas, when, &c. See p. 71.)

When I was at Athens I used often to hear Zeno.

Having found that the bridge had been cut down he swam across the river.

While swimming across the river he was carried down by the force of the stream.

Instead of attacking (when he should have attacked) the enemy at once, he put off until they had been strongly reinforced.

When the spring comes then come flowers.

When the sun arose, they had already crossed the bridge.

When a slave is set free, he becomes a libertinus.<sup>1</sup>

Whenever Verres saw a rose, he thought that spring was come.<sup>1</sup>

The ground is more productive when it has lain fallow for many years.

Phocion was always poor, whereas (when) he might have been very rich.

I hope I shall be able to come at the time you ask me.

I do not at all doubt that this will fall to my lot.

He did not at all doubt that this would fall to his lot.

There is no doubt that he would have remembered the circumstance if it had ever taken place.

When do the flowers come?—When the spring has begun.

Are there always flowers when the spring comes?—Yes, many.

May we know then that spring is coming when we see the flowers?—Yes.

Had any flowers appeared when you left the country last month?—No.

Were there many roses in the garden when you set out?—Not even one.

Were you sorry to leave the country when the roses were not blooming?—I was not sorry.

Were you surprised to see flowers in your garden when the snow had not quite melted?—Not at all.

<sup>1</sup> See above. When Epaminondas, &c., p. 29.

## B.

### MISCELLANEOUS EXERCISES ON THE SAME POINTS.

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#### (1.)

Be it that pain is not the greatest evil, an evil assuredly it is.  
I should think the books would have been more frequently read, had they been shorter.

It cannot be doubted that they would have been more frequently read, had they been shorter.

I am persuaded they will be more read, if they are made shorter.

The shorter<sup>1</sup> a book is the more likely is it to be read through.

Foresight is that by which the mind sees anything before it comes to pass.

Who is so foolish as to grieve of his own choice?

Let me not thrive if I write or think otherwise.

The orator went on to speak at length of the wrong inflicted on his client, and did not cease pleading until the sun had set.

It is your affair when your neighbour's house is on fire.

I should say, with all due respect to your opinion,<sup>2</sup> that the hostages ought to be sent back.

#### (2.)

It is related that Aristides was of all men the most just.

I believe that the army would have been totally routed had not the other consul come to its assistance, and attacked the enemy unexpectedly in their rear.

Italy, Varro tells us, was so thickly planted with trees, as to seem one entire orchard.

We are to this end servants of the laws, that we may be capable of being free.

They were silent not because<sup>3</sup> they feared, but because they were calmly awaiting the attack.

You should date the origin of liberty from that point, rather because the consular power was made annual, than because the regal power was at all diminished.

There is nothing so valuable that for it (lit. for which) we should sell our liberty.

<sup>1</sup> The sooner, the better: quo citius, eo melius.

<sup>3</sup> See Prim. p. 145.

<sup>2</sup> pace tua.

## (3.)

He was not the man to sell his liberty for gold, or ease, or pleasure.

It remains that we contend with one another in acts of duty and kindness, not with hard words and deeds.

I rejoice greatly that you take more pleasure in forgiving an injury than in revenging it.

Cicero says that it behoves us to serve philosophy, that we may be (truly) free, and that virtue must close up the avenues of pleasure.

I am not the man to believe such things of a friend.

It was announced that no one would be permitted to go out of the city after sunset.

He asked where they were going, and when they would return.

## (4.)

There is no reason why he should be angry, and he is too wise a man to be angry without a cause.

They declared that Hanno had spoken more bitterly than Valerius.

He said that he pitied the man who spoke so.

One would suppose that one who spoke so was exceedingly angry.

One would have supposed that he was either mad or exceedingly angry.

He was persuaded that the Roman forces could not be resisted.

They began to build the wall three years before.

The wall began to be built three years before.

He said that he would have remembered the circumstance had it ever really happened.

He hoped by your assistance to attain his object, and promised in that case to return the money he owed.

It is to be feared that if the siege continue there will be famine and pestilence in the city.

## (5.)

It is required of a friend that he be sincere, of a servant that he be faithful, of a master that he be just and kind.

In doing good we have to consider when, and to whom, and in what way, and for what reason we give.

Who is there that does not perceive what power there is in the senses to beguile and enthrall the mind?

Isocrates is possessed of too great powers<sup>1</sup> to be compared with Lysias.

They say that he is the wisest man to whose own mind that which is needful occurs, and that he approaches nearest to him who follows the good device of another.

<sup>1</sup> Fortior fuit, quam qui (or quam ut) minas timeret: He was too brave a man to be afraid of threats.

Darius left guards to defend the bridge, while he himself was absent.

While I was from home, as often as my native land came into my mind, all these things occurred<sup>1</sup>—the hills, and the plains, and the Tiber, and this sky, under which I had been born and bred.

## (6.)

He sent word to the consul of the approach of the enemy, so that he might not be attacked at unawares.

The consul had received such timely intelligence of the approach of the enemy, that he was not attacked at unawares.

They had committed more offences than could be easily pardoned.

He would have been thought worthy to command, if he had not (actually) commanded.

I should scarcely say that he was a fit man to have so great a trust committed to him.

Men have been found to thrust their hand into the flames without appearing (lit. nor appeared) to feel pain.

There are some things which it is not becoming to do, even though it is lawful.

He is the only man whom I ever heard speaking thus.

## (7.)

There is nothing which so becomes a soldier as constancy.

What noble mind is there that does not fear disgrace more than pain or danger?

There is no reason why we should fear without measure those who can hurt the body only, not the soul.

He was the means of preventing me from taking a step which would have been fraught with much harm.

We are so far from admiring our own productions that Demosthenes himself does not satisfy us.

Had he come yesterday he would have seen the consul.

Should he come to-day, he would see the consul.

If he come to-day he will see the consul.

If he come to-day he may (perhaps) see the consul.

He would have seen the consul had he not delayed too long.

Why should I recount the multitude of acts without which life cannot exist at all?

## (8.)

He sent ambassadors to Cæsar to sue for peace, and expressed the hope that the lives of the captives would be spared.

He had no means of resisting the attack of the enemy, nor in the event of defeat was there any place whither to flee.

<sup>1</sup> N.B. The report of one's own *past* thoughts, equally with those of another, may be virtually *oblique*.

Suppose a good man sells a house on account of some faults, of which others are unaware; does he act unjustly if he does not inform the buyer about them?

I once thought that all who spoke wisely were wise men, but now I see that one may see and approve the better course, and yet follow the worse.

## (9.)

They advised him to leave the city without delay, and to say nothing of his journey to those who were with him; that if the matter were known, he might be detained against his will.

The Master enjoins us to love our enemies, to do good to those who hate us, and to pray for those who spitefully use us and persecute us, that we may be like to our Father who is in heaven; for he is kind unto the unthankful and to the evil.

Some one says that no man despises or hates or avoids pleasure itself, simply as pleasure, but because great sorrows overtake those who do not know how to pursue pleasure rationally.

It is said that they did not cease from fighting until the sun was long since set, and in the deepening darkness they could no longer distinguish friends from foes.

## (10.)

It was announced that the enemy having crossed at another place, were in full march towards their own territories, which they probably hoped to reach before their escape had been discovered.

They persuaded him to return to his own country secretly, and without communicating his intention to any one, as they were persuaded he could not remain in the city any longer without danger.

The wisest sages teach that there is in the world some divine Being who rules, who governs, who regulates the courses of the stars, the changes of seasons, the vicissitudes and order of events, who watches over the comfort and the life of men.

## (11.)

He cried out that he was ready to shed his blood for his country: must we not all die?<sup>1</sup> (*he asked*<sup>2</sup>). Should not an honourable death be preferred to a disgraceful life?

The Macedonians lamented with tears the death of their illustrious king: travelling through vast solitudes they might (*they said*<sup>2</sup>) be subdued by famine, even though no enemy chose to

<sup>1</sup> Questions thus occurring in the course of an *oblique* passage, not for the sake of an answer, but merely for the purpose of rhetorical expression, and equivalent to an energetic affirmative or negative, are translated usually by the acc. and inf., especially when they are in the first or third person. Thus in this sentence:—"Nonne moriendum esse omnibus," &c. So, too, in the two following passages.

<sup>2</sup> Not to be expressed in the Latin.



pursue them. Who would give a signal to the fugitives? Who would dare to succeed Alexander?

The plebeians murmured (*exclaiming*), Why do we live? Why are we reckoned in the rank of citizens if we cannot all possess what by the courage of two men was obtained? Rather should we endure even kings or decemvirs, than see both our consuls patricians.

## (12.)

Instead of being a comfort, he was a great grief to his father, and repaid all his kindness with ingratitude and scorn.

Instead of crossing at once when the water was low, he delayed until the river was so swollen as to have become impassable.

Instead of crossing by the bridge, which was near and quite undefended, they endeavoured in vain to ford the river.

Instead of again attacking the enemy, who had seemed the previous day with difficulty to sustain their charge, they quitted their camp at midnight secretly, and retreated precipitately towards the river.

Instead of going himself, he sent a messenger to communicate the tidings to the consul, and to ask what measures ought to be taken in the circumstances. He himself would wait at the place where he was now encamped until he received his commands.

## (13.)

Cæsar represented to them what ancient and what just causes there were for intimate relations between them and the Ædui, what decrees of the senate, on how many occasions, and how honourable, had been passed with respect to them; how the Ædui had always taken the lead of the whole of Gaul, even before they had sought our friendship; that it was ever the will of the Roman people that their friends and allies should not only not lose ought of that which was their own, but should become greater in influence, in dignity and in honour; but who could endure that that should be wrested from them which they had brought into the alliance with the Roman people?

## PART III.

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### INTRODUCTORY NOTES ON IDIOMATIC DIFFERENCES.

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#### I.

##### NEGATIVES.

<i>He says that he has not done it,</i>	Negat se fecisse.
<i>They said they had never seen</i> <i>him,</i>	Negarunt se unquam eum vid- isse.
<i>And no one,</i>	Nec quisquam.
<i>And nothing,</i>	Nec quicquam.
<i>And never,</i>	Neque unquam.
<i>And nowhere,</i> <i>&amp;c.</i>	Neque usquam, &c.
<i>He did not, however, come,</i>	Neque tamen venit.
<i>For he did not come,</i>	Neque enim venit.

So generally *neque* stands for *et non* (See Pr. 145).

<i>That no one,</i>	Ne quis.
<i>That nothing,</i>	Ne quid.
<i>That never,</i>	Ne unquam.

And so in other cases where a *purpose* is implied.

<i>Everything,</i>	Nihil non.
<i>Always,</i>	Nunquam non.

#### II.

##### THE RELATIVE.

<i>He was the first who came,</i>	Primus venit.
<i>He is the only one who came,</i>	Solus venit (or solus est, qui venerit).
<i>Themistocles sent to Xerxes the</i> <i>most faithful slave he had,</i>	Themistocles servum, quem ha- buit fidelissimum, ad Xerxem misit.



<i>Agamemnon had devoted to Diana the most beautiful thing that should be born in his kingdom that year, The last king who reigned at Rome, All of whom, Of whom there were very few, Every man who does so, How few there are who know, And he, having heard these things, said, &amp;c., But he, having heard these things, said, &amp;c. Such was his prudence, A circumstance which, &amp;c., An author who, &amp;c., As far as I know, As for me (for my part, as far as I am concerned), In these circumstances,</i>	<i>Agamemnon Dianæ devoverat quod in suo regno pulcherri- mum natum esset illo anno. Rex, qui ultimus Romæ reg- navit. Qui omnes. Qui perpauca erant. Quisquis hoc facit: Quotusquisque est qui sciat. Qui, quum hæc audivisset, dixit. [Thus very often in beginning a new sentence for et is, sed is, &amp;c.] Quæ fuit ejus prudentia. Quæ res, &amp;c. Qui scriptor, &amp;c. Quod sciam. Quod ad me attinet. Quæ quum ita sint (essent).</i>
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## III.

## SUBSTANTIVES.

(1.) The use of a substantive is often avoided in Latin by means of the corresponding verb, or some other equivalent expression; as,

<i>He made many promises, They made many complaints, He uttered many falsehoods, He did many cruel and unjust actions, He gave a directly opposite ad- vice. To have a prosperous voyage. To fight a victorious battle, To conduct an undertaking with success. They did this in his absence, He was accused in his absence, They served under Cæsar's com- mand, In the consulship of Valerius, For the preservation of the state,</i>	<i>Multa pollicitus est. Multa querebantur. Multa mentitus est. Multa crudelia injustaque fe- cit. Omnia alia suasit. Navigare ex sententiâ, or felici- ter. Feliciter pugnare. Feliciter rem gerere. Eo absente hoc fecerunt. Absens accusatus est. Cæsare duce militarunt. Valerio consule. Ad conservandam rempubli- cam.</i>
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<i>From the foundation of the city,</i>	Ab urbe conditâ.
<i>Before the destruction of Troy,</i>	Ante Trojam eversam.
<i>There is no reason to fear,</i>	Nihil est quod timeas.
<i>He had great influence with</i> <i>Cæsar,</i>	Multum valuit apud Cæsarem.
<i>It is a breach of duty,</i>	Contra officium est.
<i>There is need of haste (delibera-</i> <i>tion, &amp;c.)</i>	Opus est properato (consulto, &c.)

(2.) Properties or qualities of every kind are expressed by the genitive case without any noun; as,

<i>It is</i> { <i>the characteristic</i> <i>the duty</i> <i>the prerogative</i> <i>in the power</i> }	<i>of a king</i> <i>to do so,</i>	Regis est hoc facere.
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*It is the part of a wise man to* Sapiientis est pauca loqui.  
*speak little,*

*It is not in the power of every* Non cujusvis est gloriam con-  
*one to acquire glory,* sequi.

#### IV.

#### ADJECTIVES.

##### (1.) Instead of Concord.

<i>Nothing good,</i>	Nihil boni.
<i>Much money,</i>	Multum pecuniæ.
<i>How few men,</i>	Quantulum hominum.

##### (2.) Comparatives and Superlatives.

<i>Too good to be true,</i>	Melius quam quod (or ut) verum sit.
<i>All the best men (the best men</i> <i>always),</i>	Optimus quisque.
<i>All the bravest men,</i>	Fortissimus quisque.
<i>The sooner the better,</i>	Quo (quanto) citius, eo (tanto) melius.
<i>He was more learned than wise,</i>	Doctior quam sapientior fuit.
<i>He advanced with the greatest</i> <i>possible speed,</i>	Contendit quam maximâ (or quam maximâ potuit) celere- tate.
<i>He collected the greatest force he</i> <i>could, and marched against</i> <i>the enemy,</i>	Quam maximis potuit copiis col- lectis, adversus hostes pro- fectus est.
<i>There is the greatest possible dif-</i> <i>ference between them as to cha-</i> <i>racter and studies,</i>	Tanta est inter eos, quanta maxi- ma potest esse, morum studi- orumque distantia.

## V.

## PREPOSITIONS.

(1.) The Latins are more sparing in the use of prepositions to connect one noun with another than the English. Thus:—

(1.) The *general connection* of one thing with another is expressed, without a preposition, by the genitive; as—

<i>The introduction to a book,</i>	Prœcimum libri, <i>not</i> ad librum.
<i>Love to God,</i>	Amor dei.
<i>Rest from labours,</i>	Quies laborum.

(2.) Relations of advantage or disadvantage are expressed by the dative; as—

<i>They came to the assistance of</i>	Cæsari auxilio venerunt.
<i>Cæsar,</i>	
<i>He was a reproach to all his associates,</i>	Omnibus sociis suis opprobrio fuit.

(3.) Prepositions are reserved to define such special relations as cannot be sufficiently expressed by the genitive or dative, and especially when the substantives thus annexed naturally combine into one idea; as—

<i>His judgment about the Volsci,</i>	Judicium de Volscis.
<i>The good-will of the province towards Cæsar,</i>	Voluntas provinciæ erga Cæsarem.
<i>His return to the city,</i>	Reditus in urbem.
<i>Cruelty towards the citizens,</i>	Crudelitas in cives.
<i>A man without hope,</i>	Homo sine spe.
<i>An island in the lake Prelius,</i>	Insula in lacu Prelio.
<i>A letter from Cadiz,</i>	Litteræ a Gadibus. <sup>1</sup>
<i>A man of the Roman plebs,</i>	Homo de plebe Romanâ.
<i>The image of Ceres with its torches,</i>	Simulacrum Cereris cum facibus.

(4.) When a preposition with its case is added to a substantive already qualified by an adjective or genitive, it is usually interposed between the substantive and the qualifying word; as—

<i>Cæsar's success in Spain,</i>	Cæsaris in Hispaniâ res secundæ.
<i>All the philosophers before Socrates,</i>	Omnes ante Socratem philosophi.
<i>The slaughter of the captives during peace,</i>	Cædes in pace captivorum.

<sup>1</sup> Sometimes it is better in such cases, for the sake of clearness, to add a verb, *e.g.* Litteræ Gadibus allatæ, Judicium de Volscis factum, &c.

(5.) Certain English prepositions, &c., can often be expressed only by a circumlocution; as—

(a) *Instead of.* See p. 66.

(b) *Without,* as—

*He swam across the Tiber without laying aside his armour,  
He entered the city without the guard perceiving it,  
He dismissed the ambassadors without hearing them,  
He was condemned without being present,  
He left without having received the letter,  
She never saw a captive without weeping,  
You cannot possibly recover without making use of the remedies,*

*Tranabat Tiberim, nec arma dimittit.  
Urbem non sentientibus custodibus intravit.  
Legatos inauditos dimisit.  
Absens damnatus est.  
Litteris non acceptis discessit.  
Nunquam illa vidit captivum, quin fleret.  
Fieri non potest ut convalescas, nisi remedia adhibeas.*

## VI.

### ENGLISH PARTICIPLE AND PARTICIPIAL IN *-ING*.

(1.) The English participle and participial in *-ing* are variously translated into Latin, according to the sense; as—

*Seeing is believing,  
He could not be restrained from speaking,  
She never sees a captive without weeping,  
There was nothing to prevent his coming,  
There is need for acting promptly.  
At the time of reading,  
There is great difficulty in forgiving enemies,  
There is no fighting against an enemy who will not resist,  
They accused him of betraying his country,  
Having heard these things, he departed.  
This is cutting off all hope,  
The consuls' conversing on that subject is something new,  
His doing this surprised me greatly,*

*Videre est credere.  
Cohiberi non potuit quin loqueretur.  
Nunquam illa videt captivum, quin fleat.  
Nihil obstabat, quominus veniret.  
Mature facto opus est.  
Inter legendum.  
Inimicis difficillime ignoscitur.  
Pugnari non potest cum hoste, qui resistere nolit.  
Accusarunt eum quod patriam prodidisset.  
Quum hæc audiisset (or his auditis) discessit.  
Hoc est spem omnem incidere.  
Consules eâ de re colloqui aliquid novi est.  
Valde miratus sum quod hoc fecit.*

<i>His doing this was a great distress to me,</i>	Quod hoc fecit, magno mihi dolori fuit.
<i>But his doing so is not difficult to explain,</i>	Neque tamen difficile est rationem reddere, cur hoc fecerit.
<i>An attempt at forming friendship,</i>	Conatus amicitiae faciendæ.
<i>He did this before returning home (simple priority),</i>	Hoc prius fecit, quam domum rediit.
<i>He had to do this before returning home (before he should return),</i>	Hoc ei faciendum fuit priusquam domum rediret.
<i>He died before returning home (before he could return),<sup>1</sup></i>	Mortuus est priusquam domum rediret.
<i>Besides releasing him from prison, he sent him away loaded with gifts,</i>	Ad id quod eum e carcere liberavit, muneribus onustum dimisit.
<i>He thanked him for conferring on him so great a kindness,</i>	Gratias ei egit, quod tantum in se beneficium contulisset.
<i>From his coming so early, he seems to have been very anxious,</i>	Ex eo quod tam maturè venit, videtur valde sollicitus fuisse.
<i>He came so early, not from being anxious, but because he had nothing else to do,</i>	Tam maturè venit, non quod (or quo) sollicitus esset, <sup>2</sup> sed quia nihil ei aliud faciendum fuit.
<i>From being poor he had made them rich,</i>	Locupletes ex egentibus fecit.
<i>Looking beforehand is a very different thing from being afraid (distinction),</i>	Providere longe aliud est ac timere.
<i>Confidence is a different thing from being afraid (contrast),</i>	Discrepat a timendo confidere.
<i>He has done wrong in speaking thus,</i>	Male fecit qui talia locutus sit.

## VII.

## THE ENGLISH INFINITIVE.

The English Infinitive is rendered very variously into Latin, according to the difference of sense. Its uses are chiefly these:—

(1.) *Substantival*: rendered by the Latin infinitive; as,  
*It is glorious to die for one's country,* Decorum est pro patriâ mori.

(2.) *Prolative*: rendered by the Latin Infinitive; as,  
*He determined to go,* Ire statuit.

<sup>1</sup> See N. S. p. 3.

<sup>2</sup> See p. 67 (2).

(3.) *Petitive*: rendered by *ut, ne*; as,

<i>He commanded them to depart</i>	<i>Imperavit ut discederent</i> (ne
<i>(not to depart),</i>	<i>discederent).</i>

(4.) *Final*: rendered by *ut, qui, quo* (before a comparative or superlative) *ad*, with Gerund, &c.); as,

<i>He lives to eat,</i>	<i>Vivit ut edat.</i>
<i>He sent messengers to inform the consul,</i>	<i>Legatos misit qui consulem certio- torem facerent.</i>
<i>He sent gifts the more easily to conciliate his brother,</i>	<i>Dona misit, quo facilius fratrem suum sibi conciliaret.</i>
<i>Prepared to take up arms,</i>	<i>Paratus ad arma sumenda.</i>
<i>A time to play,</i>	<i>Tempus ludendi.</i>
<i>He is fit to carry burdens,</i>	<i>Oneribus gestandis idoneus est.</i>
<i>He is able to pay (solvent),</i>	<i>Solvendo est.</i>

(5.) *Consecutive*: rendered by *ut, ut non, quin* (after a negative); as,

<i>He is so wise as to speak little</i>	<i>Tam prudens est ut pauca loqua-</i>
<i>(as not to speak much),</i>	<i>tur (ut non multa loquatur).</i>
<i>No man is so wise as never to err,</i>	<i>Nemo tam sapiens est quin nonnunquam erret.</i>

(6.) *Qualitative*: rendered by *qui*; as,

<i>He was worthy to be obeyed,</i>	<i>Dignus fuit cui obediretur.</i>
<i>I find nothing to censure,</i>	<i>Nihil invenio quod culpem.</i>

(7.) *Comparative*: rendered by *quam qui, quam ut*; as,

<i>He is too wise to speak much,</i>	<i>Prudentior est quam qui (or quam ut) multa loquatur.</i>
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## VIII.

### FUTURE TIME.

(a.) In English the present or perfect indicative is often used for the futures, but not in Latin; thus,

<i>When I set out, I will tell you where I am going,</i>	<i>Quum profisciscar tibi dicam quo iturus sim.</i>
<i>When I receive the letter, I shall set out,</i>	<i>Quum litteras accepero, profisciscar.</i>
<i>When I have accomplished this task, I shall return home,</i>	<i>Quum hoc perfecero, domum redibo.</i>
<i>When you wish to go, I will send a servant with you,</i>	<i>Quum discedere voles, servum tecum mittam.</i>
<i>I will write, as soon as I can,</i>	<i>Simul ac potero, scribam.</i>
<i>When he is come, he will give us all information,</i>	<i>Quum venerit, omnia nobis nuntiabit.</i>



(b.) The futures subjunctive are in Latin expressed by circumlocution; as,

<i>I do not know if he will come (I rather think he will come),</i>	Haud scio an venturus sit.
<i>I had no doubt that he would have been killed,</i>	Haud dubitabam, quin futurum fuerit <sup>1</sup> ut interficeretur.

## IX.

## TENSES OF THE PURE CONJUNCTIVE.

<i>If you were to sin (i.e. now), you would grieve,</i>	Si pecces, doleas.
<i>I should say that it is so,</i>	Dicam or dixerim rem ita se habere.
<i>What shall I do?</i>	Quid faciam?
<i>Why should I say more?</i>	Quid plura dicam?
<i>What was I to say? (What should I have said?)</i>	Quid dicerem?
<i>You would have believed them vanquished,</i>	Crederes victos.
<i>It would have been better to be silent than to speak thus,</i>	Satius fuit silere, quam ita loqui. <sup>2</sup>

## X.

## PASSIVE AND DEPONENT VERBS.

(a) Such verbs as credor, videor, dicor, &c., are used personally with the simple infinitive, rather than impersonally with accusative and infinitive; thus,

<i>It is said that Homer was blind,</i>	Dicitur Homerus cæcus fuisse, rather than Dicitur Homerum fuisse cæcum.
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(b.) In some deponent and semi-deponent verbs the past participle is often used in a present sense, e.g., ausus, *daring*, fisus, *trusting*; veritus, *fearing*; ratus, *thinking*; gavisus, *rejoicing*, &c. (See Prim., 147, 9); as,

<i>Cæsar fearing that the enemy would escape in the night, ordered two legions to watch under arms,</i>	Cæsar, veritus ne hostes noctu profugerent, duas legiones in armis excubare jubet.
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<sup>1</sup> N.B. Usage requires, contrary to the rule of sequence, fuerit, and not fuisset in this case.

<sup>2</sup> So facilius, melius, æquius, rectius, satis, par, rectum, justum, idoneum, optimum, consentaneum erat, fuit, fuerat.



## XI.

## MISCELLANEOUS.

*You and I,  
 My king and I,  
 By sea and land,  
 The city of Rome,  
 He betook himself to Tarquinii,  
     a most flourishing city of  
     Etruria,  
 He did this as consul,  
 As they crossed the bridge they  
     saw the enemy approaching,  
 They envied him as being very  
     rich,  
 To present as a gift,  
 To impute as a fault,  
 You ought to go,  
 You ought to have gone,  
 Two hundred of us met to con-  
     sult,  
 The one . . . the other,  
 One . . . another,  
 Some . . . others,  
 Common to me and you,  
 To communicate to,  
 To contend (compare, &c.) to-  
     gether,  
 To reproach one with anything,  
 To threaten one with anything,  
 To snatch anything from one,  
 He gave me a house to dwell in,  
 I have completed the work,  
 I have thoroughly investigated  
     the matter,  
 Have you come to a resolution  
     what you ought to do?  
 I saw him cross the river,  
 Let us go and hear the night-  
     ingale sing,  
 Man has a memory, and that an  
     infinite one, of innumerable  
     things,  
 Some men, and these too of no  
     mean condition, have done  
     this,*

Ego et tu.  
 Ego et rex meus.  
 Terrâ marique.  
 Urbs Roma.  
 Contulit se Tarquinius, in ur-  
     bem Etruriæ florentissimam.  
 Consul hoc fecit.  
 Quum flumen transirent, hostes  
     appropinquare viderunt.  
 Ei, quippe qui divitissimus esset,  
     inviderunt.  
 Dono (dat.) donare.  
 Culpæ dare or vertere.  
 Te ire oportet.  
 Te ire oportuit.  
 Nos ducenti convenimus con-  
     sultum.  
 Alter . . . alter.  
 Alius . . . alius.  
 alii . . . alii.  
 Tibi mecum communis.  
 Communicare cum.  
 Contendere (comparare) inter  
     se (inter nos).  
 Exprobrare aliquid alicui.  
 Minari aliquid alicui.  
 Aliquid alicui eripere.  
 Domum mihi dedit habitandam.  
 Opus habeo absolutum.  
 Rem perspectam habeo.  
 Habes statutum, quid tibi sit  
     faciendum.<sup>1</sup>  
 Vidi eum flumen transeuntem.  
 Eamus auditum lusciniæ can-  
     tantem.  
 Habet homo memoriam et eam  
     infinitam rerum innumera-  
     bilium.  
 Aliquot homines, nec ii tenui  
     loco orti, hoc fecerunt.

<sup>1</sup> This construction is used chiefly with verbs of *insight* and *resolution*, and is interesting as the first trace of the auxiliary use of the verb *to have*, characteristic of modern languages.

*I know that Apollonius has been devoted to the pursuit of the highest learning, and that from his boyhood,*

*I approve of gravity in old age, but that, like other things, in moderation,*

*He imitated his father's character, rather than that of his mother,*

*Those whom we injure, we very often also hate,*

*That famous Œdipus,*

*I have been long waiting.*

*I had been long waiting,*

*I remember to have read, &c.,*

*To fight on horseback,*

*To make a bridge over a river.*

*He posted garrisons along the banks of the river,*

*He called his councillors together and asked them,*

*He could not but know,*

*He had no other reason for doing so, but that he might know, &c.*

*He had no other reason for doing so, but that he knew, &c.*

*It is many years since I saw him,*

*It is many years since I first knew him intimately,*

*Some one or other said so,*

*He was somewhat disturbed.*

*I am inclined to think that it is so.*

*I am inclined to think there is no happier life,*

*Peter, James, and John,*

Apollonium cognovi optimis studiis deditum, idque<sup>1</sup> a puero.

Severitatem in senectute probo, sed eam sicut alia modicam.

Patris mores, magis quam matris secutus est.

Quos injuriâ afficimus, eosdem sæpissime odimus.

Œdipus ille.

Jampridem expecto.

Jampridem expectabam.

Memini me legere.

Pugnare ex equo.

Facere pontem in flumine.

Præsidia per ripas fluminis disposuit.

Consiliarios convocatos rogavit.

Non potuit non scire, or Fieri non potuit quin sciret.

Nulla ei alia hoc faciendi causa fuit, nisi ut sciret, &c.

Nulla ei alia hoc faciendi causa fuit, nisi quod sciebat, &c.

Multi sunt anni, quum eum vidi.

Multi sunt anni quum eo familiariter utor.

Nescio quis dixit.<sup>2</sup>

Nescio quid conturbatus est.

Haud scio an ita sit.

Haud scio an nulla beatior sit vita (i. e. I do not know, but I rather think so).

Petrus, Jacobus, Joannes, or Petrus et Jacobus et Joannes.

\*.\* See for fuller information on many points treated here, and in the Notes on Syntax, "The Principles of Latinity," &c., by Professor Geddes of Aberdeen, Arnold's "Latin Composition," Part I., and Madvig's "Latin Grammar," to all of which I have been indebted.

<sup>1</sup> The neuter as referring to the whole sentence preceding.

<sup>2</sup> But nescio quis dixerit, I know not who said so. The other use is elliptical = aliquis dixit, nescio quis (sc. sit).

# LONGER EXERCISES,

CHIEFLY BY

THE LATE REV. JAMES MELVIN, LL.D.

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(1.)

Chosroes having taken Sura, treated the inhabitants with cruelty; and marched on, using the utmost severity wherever he met with resistance. At length he proceeded to Antioch; and having arrived there, he sent ambassadors to inform the inhabitants that he would spare them, and retire from their city, if they paid him enough money. The Antiochians had lately fortified their city, and so elated were they that they not only refused to give the money demanded by Chosroes, but also insulted his ambassadors.

(2.)

Phraates, King of Parthia, made war on the Medians, who, being assisted by the Romans, easily gained a victory over him; but after the Romans withdrew their forces, which they did the following year, Phraates was conqueror in his turn, and having taken prisoner Artavasdes, the Median king, he carried him in triumph into Parthia. Before this took place Phraates had shown himself kind at home, but he now began to oppress his people. Accordingly the nobles, to whom he seems to have been most cruel, conspired against him; and having expelled him, made Tiridates king.

(3.)

Crassus, prompted by insatiable avarice, resolved to make war on the Parthians, whose king at that time was the celebrated Orodes. The Parthians, who as yet had never been subdued by any foreign enemy, were accounted wealthy; and Crassus hoped that he and his army would be enriched with their spoils. Some of the tribunes openly condemned the design, and said that the war which Crassus was undertaking was unjust, and would be a disgrace to the Roman name. These tribunes therefore, and others who were of the same opinion, endeavoured to prevent the expedition; but Crassus being favoured by Pompey, at length set out with a great army.

(4.)

Scarcely had Philip departed from Corinth, when Leontius and others began to use their authority to draw off the affections of the soldiers from their prince. Among other things, they said that those who were the first in all dangers had not only received no reward, but had even been deprived of the booty which they themselves had taken. By such speeches the soldiers were at length so inflamed, that they assembled in great numbers and plundered the houses of those who were supposed to be most friendly to the king. Philip, when informed of the tumult, returned to Corinth, and assembling the soldiers, reproved them in a speech, in which gentleness was intermingled with severity.

(5.)

Archidamus, King of Sparta, was succeeded by his son Eudamidas, who married Agistrata, and by her had two sons, Agis and Archidamus. The ancient historians seem to have thought that Eudamidas did nothing worthy of being recorded, for they mention nothing concerning him but his name, and it is probable that the government was conducted by his colleague Acrotatus, who was greatly beloved by the people for his valour and his many virtues. Yet he was not a match for Aristodemus, who, having taken Megalopolis, attacked the Lacedæmonians, saying that they were always ready to take up arms, either to defend themselves, or assist others who complained.

(6.)

Vologeses, soon after he succeeded to the throne of Parthia, displeased Severus, the Roman emperor, who, having settled matters at home, marched against him with all the forces he could collect, and advancing to Ctesiphon, his chief city, took it after a siege of a few months. The Parthians, who had always been distinguished for their bravery, defended themselves so gallantly on this occasion, that the victory which the Romans gained was unusually bloody, and had more the appearance of a defeat. Severus, as soon as the city fell into his hands, wrote to the senate that the Parthians, who had always been troublesome to the Romans, were now completely crushed, and that nothing which he desired would have been wanting had their king been made prisoner.

(7.)

Hadrian in the beginning of his government abandoned the provinces beyond the Euphrates which Trajan had conquered, and, for the greater safety of other places, posted garrisons along the banks of the Euphrates, declaring that this river now formed the boundary of the Roman possessions in those parts. Certain historians scruple not to say that he did so because he envied

the glory of Trajan; but others contend that he saw what danger there was in maintaining these distant possessions, and wisely left the care of them to others. Before departing from Antioch he dismissed without ransom all the Parthian prisoners whom Trajan had taken; and from this time their king, Chosroes, whose daughter was restored, proved a faithful ally of the Romans.

## (8.)

Corbulo having received injuries from the Parthians, but not choosing to be involved in a war with them, sent ambassadors to Vologeses their king, to inquire what reason he had for attacking those who were friends and allies of the Romans. Some historians relate that he told the Parthian king, that if he did not immediately raise the siege of Tigranocerta, he would regard him as a breaker of treaties, and in his turn invade the Parthian territories. Vologeses, as he knew that Corbulo was skilled in war and had a great army, endeavoured by a gentle answer to avert his anger, and promised to send ambassadors to Rome to satisfy the emperor, and beg of him that the old alliances which had been formed with the Romans might be renewed.

## (9.)

In the year before Christ 599, Jehoiakim, after being in subjection to the Babylonians for three years, ventured at length to shake off their yoke. His revolt, however, cost him dear, for the King of Babylon, greatly incensed against him, despatched his generals into Judea, who, having laid waste the country far and near, took and slew the unfortunate prince; and, dragging his body out of the city, left it unburied, as Jeremiah the prophet had predicted a few years before. Jehoiakim was succeeded by his son Jehoiachin, against whom Nebuchadnezzar sent an army, and afterwards arriving himself at Jerusalem, he ordered Jehoiachin, who had come out to him with his mother, to be apprehended and carried prisoner to Babylon.

## (10.)

In the year of Rome 478, the Roman forces had to be augmented, and a tumult broke out in the city on account of the new levies. Curius Dentatus, to restore tranquillity, caused the first man who refused to enlist to be sold as a slave; and this severity was afterwards imitated by other consuls. Curius said that the Roman state had no need of a rebellious citizen, and that he who would not fight for the public good ought not to be numbered among the citizens. Having then raised as many soldiers as were necessary, he took the field against the Tarentines, and Pyrrhus their ally, and so remarkable a victory did he gain, that almost all Italy was reduced under the power of the Romans.



(11.)

Zedekiah began to reign in the twenty-first year of his age, and proved as impious a prince as any of those whom he succeeded. There came ambassadors to him from several kings, as if to congratulate him, but in reality to form an alliance with him against the Chaldeans. Jeremiah having understood what these ambassadors were doing, sent to every one of them chains and yokes, which he bade them carry to their masters. He at the same time warned them not to believe false prophets, and said that they ought not to revolt from the King of Babylon, whom they could not subdue, and who, if they irritated him, would lay upon them a much severer yoke.

(12.)

It is uncertain who was the first King of Phrygia; but the most ancient that we read of was Annacus, whose history is so obscured by fables, that we know not what parts are worthy of credit. Suidas relates that he reigned before the flood of Deucalion, and that those things which were very ancient, were thence said to have been from the time of Annacus. The fables say, that when more than three hundred years old he inquired of the oracles how long he should live, and that the oracles replied, that on his death all things were to perish. The writers who relate what we have already mentioned, add, that Annacus at length died of grief, and that Deucalion's flood immediately ensued.

(13.)

Dardanus succeeded his father in the government of Samothrace, where he gained such a reputation for wisdom and equity, that Teucer, who was advanced in age, and had no male issue, invited him into Phrygia, and, having given him Basia, his only daughter, in marriage, appointed him heir to his whole kingdom. Having conquered the Paphlagonians, and extended the boundaries of his new country, he built two cities; the one of which he called Dardania, after his own name, and the other, Thynbra. Being dissatisfied with the laws by which Phrygia was then governed, and which appeared to him unjust, he enacted others which are said to have been most useful.

(14.)

Dardanus having reigned sixty-four years in Phrygia, was succeeded by his son Erichthonius, who treading in his father's footsteps, was beloved by his own people, and respected by the neighbouring princes. Apollodorus says that Erichthonius had an elder brother who died before his father, and a sister who married Phineus, king of the Thracians. As the name of Erichthonius is Greek, some have thence concluded that the Greek

language was known among the Parthians from the earliest times; an argument which would have no small weight could it be proved that this was the Phrygian name, and not a Greek translation of it; for it is well known that both the Greeks and the Egyptians used to translate all foreign names into their own language. There having been at Athens a king of the name of Erichthonius, some have thought that the Trojans were sprung from the Athenians; but this opinion is scarcely worth refuting.

## (15.)

Alexander had scarcely entered Parthia, when he was informed by Bagisthenes, a Persian nobleman, that Bessus and Nabarzanes had conspired against Darius Codomannus. Marching therefore with the utmost expedition, he arrived on the third day at a village where Bessus had been encamped the day before. There he got intelligence that Darius having been taken by the traitors, was shut up in a covered waggon which Bessus had sent before, and that almost the whole of the army obeyed Bessus. This was a reason for Alexander to hasten his march; and with such terror did his sudden arrival strike the barbarians, that though greatly superior in numbers, they betook themselves to flight. First, however, they discharged their darts at Darius, who died in consequence of the wounds.

## (16.)

It is strange that the ancient historians should give such different accounts of the death of Cyrus. Xenophon says that he died at home in his bed, conversing cheerfully with his friends; and this seems by far the most probable, for all authors agree that he was buried at Pasargada in Persia, where Xenophon says he died. Had he been conquered and slain in Scythia, with the loss of all his forces, as Herodotus and others relate, how could his body have ever been rescued from the enraged barbarians? Besides, it is by no means probable that Cyrus, always remarkable for his wisdom, and now seventy years of age, would have undertaken so rash an expedition against the Scythians; nor can it be conceived that the Persian empire would have stood after such a defeat.

## (17.)

Darius, after subduing Babylon, undertook an expedition against the Scythians, who, he said, had invaded Asia one hundred and twenty years before, and kept possession of it twenty-eight years. This was the reason he alleged; but there can be little doubt that he was influenced by other considerations. The Scythians, after deliberating for a while about the measures they should adopt to oppose so powerful an enemy, resolved not to take the field against him, but retreat from one place to another, till his forces should either be drawn into ambuscade,



or tired out by fatiguing marches. Darius, after he had advanced into the heart of the country, began to see what danger he was in; and having at length determined to give over his mad attempt, he kindled a great many fires by night, and leaving the old and the sick behind him, marched with the utmost expedition to cross the Danube.

(18.)

We read in the poets that Telephus being exposed on Mount Parthenius, was there nursed for a while by a stag, and being at length found by certain shepherds, was brought up by Corithus. Being desirous to find out his mother, he was directed to steer his course to Mysia; where having arrived, he was not only received with incredible joy by his mother, who had now married Teuthras, the king of that country, but was also treated by the king as if he had been his own son. There are some who give quite a different account of this whole matter; nor need we wonder that the writers of fables should vary from one another. On the death of Teuthras, Telephus succeeded to the throne of Mysia; and had two sons, Eurypylus and Latinus; the former of whom is said to have succeeded his father and to have been slain in the Trojan war; the latter to have planted a colony in Italy.

(19.)

When Xerxes succeeded to the throne of Persia he called his counsellors together and asked them whether the war against Greece, which his father had undertaken, ought to be prosecuted. Mardonius, an inexperienced young man, expressed his surprise that the king should hesitate on this subject, and advised him to collect all the forces that were in Persia, and proceed without delay. Artabanus, the king's paternal uncle, thinking that the war was unjust, advised the king to the contrary, and told him plainly that he ought not, without necessity, to expose himself and his people to the calamities of war; that a more dangerous expedition could not be undertaken, and that fortune would assuredly favour the innocent Greeks.

(20.)

When the civil war broke out between Pompey and Cæsar, Cato resisted both, and said that as for himself, if Cæsar prevailed, he would die, and if Pompey, he would go into banishment. He foresaw that the conqueror would not be content with defeating his opponent, but would carry the victory so far as to, subvert the liberties of his country; and he thought that Cæsar, being the more wicked and ambitious, would do the more mischief. Afterwards, when Cæsar made open war on his country, Cato advised the senate to intrust Pompey for a while with the care of the republic, and followed him with his son to Dyrrachium. On the death of Pompey he collected the remains of his army and

marched them to where Scipio was encamped, to deliver them over to him. Finding that affairs were in a desperate state, he refused to flee; but rather than fall into Cæsar's hands, he stabbed himself, after reading Plato's dialogue on the immortality of the soul.

(21.)

When Cræsus, king of Lydia, was going to make war on Cyrus, king of Persia, he called together a few of his most faithful friends, and thus addressed them:—"Put on an Egyptian dress, and go to the oracle of Apollo at Delphi with these presents, some of which are valuable, and others worthless. Say that you are Egyptians, and are come to consult the oracle, but that from the length of the journey you have entirely forgotten what you were ordered to ask. Offer first the worthless presents, and if Apollo can tell you why you were sent, give him the valuable ones, and inquire if I shall conquer Cyrus." The priests easily perceived from the men's language that they were not Egyptians, and by some means or other discovered who they really were. An ambiguous answer was returned by Apollo to the following effect—that if Cræsus passed the river Halys, he would overthrow a great empire.

(22.)

Five years before Didius and Sertorius were sent into Spain, Marius, while proconsul there, had collected a multitude of strolling Celtiberians, and settled them near the city of Colenda. That part of Livy's works in which we might have expected to find the fullest account of these people is lost; but other historians, whom we have every reason to believe, relate that Didius, being informed that before they had arrived in these new settlements, they had by their depredations disturbed the peace of the whole province, and fearing that they designed to return to their ancient way of living, obliged them to quit the lands which they then possessed, and promised to give them the city of Colenda. The same historians say that Didius, having under this pretence assembled them in the Roman camp, caused them all to be put to death. So greatly had the Roman morals degenerated, that this perfidy of the consul was not only not blamed at Rome, but even commended.

(23.)

Thomas Arundel having proved of great service to the Hungarians in a war which they were carrying on with the Turks in 1595, was amply rewarded by the king, and created an earl of the Hungarian empire. When he returned to England a question arose whether a title of this sort conferred by a foreign prince was to be admitted at home. Arundel and his friends contended that a public honour, by whomsoever bestowed, ought to stand good everywhere; but the ancient nobles, thinking that

this was derogatory to their dignity, maintained that no person could receive such an honour but from his own sovereign; that this was the case in other countries, and that Atticus, for example, had refused to be enrolled a citizen of Athens, lest he should lose his privileges as a citizen of Rome. Elizabeth, who was queen at the time, was at length consulted, and said she would allow her sheep to bear no one's mark but her own.

(24.)

When Antiochus, king of Syria, heard that Ptolemy Philopator, king of Egypt, with whom he had carried on war unsuccessfully, was dead, and that his son, Epiphanes, a youth under fifteen years of age, had succeeded to the throne, he entered into a league with the king of Macedon, to make war jointly upon him; and, as if the victory had been certain, it was agreed that the states which should be taken from the enemy should be given to him to whose kingdom they were nearest. Philopator, however, had on his death-bed commended his son to the protection of the Romans, who, being informed of Antiochus' design, ordered him to let Egypt alone, otherwise they would take up arms against him. He engaged with the Romans, and being defeated in several actions, was obliged to sue for peace, and deliver up to them the most fertile and flourishing part of his kingdom.

(25.)

Xenophon relates that the Lacedæmonians, after their defeat at Cnidos, being informed that Conon, the Athenian general, was equipping a large fleet, and rebuilding the walls of Athens, which had been demolished by Lysander, and that he was supplied with money for these purposes by the king of Persia, resolved to acquaint Teribazus, one of the king's generals, on these points, and bring him over, if possible, to their own side, trusting that by this means the king might be induced either to desert the Athenians altogether, and form an alliance with them, or at least to discontinue giving money to Conon. The same author further says that Teribazus, though he favoured the Lacedæmonians, yet would not take upon him to do anything without first consulting the king, and therefore made a journey to him, having in the meantime apprehended Conon and shut him up in prison.

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(26.)

Nero, apprised of Hasdrubal's arrival on the Po, resolved to march rapidly northward, join his colleague, and crush the new enemy before Hannibal came to his support. The anxiety meanwhile felt universally at Rome, we may in some measure understand from a remarkable passage in Livy, which forms one of the

ornaments of his pictured page. Every day, as he tells us, the senate sat from sunrise to sunset; the forum was crowded with men, the temples with matrons; everywhere there was running to and fro and excitement, as if something solemn was impending. A rumour arose of a great victory: two horsemen straight from the field had told the garrison at Narnia. For a while many hesitated to believe a floating rumour, for how was it likely that tidings had arrived in two days from the extremity of Umbria? better to wait until the consul's own despatches were received. The evidence craved was not long wanting. Three lieutenants from the camp were announced as approaching. The crowd poured out to meet them for two miles as far as the Mulvian bridge, and loud cheers then testified what Rome owed to the house of Nero.<sup>1</sup>

(27.)

We read in Livy that Perseus, the last King of Macedon, became involved, within a few years after his accession to the throne, in a long and bloody contest with the Romans, which ended in his own ruin and the ruin of his house, and in the total extinction of a monarchy that had once brought under its sway a large part of Europe and the most of Asia. The poor king, it would appear, by no means played the hero in the hour of misfortune, though perhaps on such a point Roman testimony should hardly be trusted. Be this as it may, few will consider it matter of surprise that, when sent to Rome as a prisoner to grace the triumph which his conqueror Lucius Aemilius Paullus celebrated, we are told, for three days together with unprecedented magnificence, he should have begged to be spared this humiliation, and failed to recollect, what Paullus pointed out to him, that that had long ago been and still continued to be in his own power, for the disgrace he dreaded might be escaped by a magnanimous death. It was the true spirit of a Roman to despise one who seemed too much of a coward to put an end to his own life.<sup>2</sup>

(28.)

The circumstance that his brother had just set out on his return from his province was an addition to Cicero's troubles. Where should he see him? How tear himself from him again? At Dyrrachium he was informed that Quintus was sailing from Ephesus to Athens; other accounts said that he would travel through Macedonia. He despatched a messenger to Athens, in case his brother might have arrived there, to desire him to meet him at Thessalonica. Arrived at this place himself, without having received any certain intelligence about Quintus, except

<sup>1</sup> Bursary Competition Exercise, Aberdeen (for students entering the University) —1868.

<sup>2</sup> Bursary Competition Exercise, Aberdeen, 1869.



that he had left Ephesus, he became uneasy unless he should have been impeached at Rome.<sup>1</sup>

(29.)

Whilst at Thessalonica, Cicero resided in the house of Cn. Plancius. The Praetor of Macedonia, L. Appuleius, though an upright and patriotic man, and well disposed towards Cicero, did not venture, as the first magistrate in the province, to declare openly in his favour, or render him any assistance; but Plancius forgot the Quaestor in the friend; and when L. Tubero, the legate of Quintus, came to Thessalonica, and described to the exile, with friendly zeal, the dangers which awaited him in Achaia, endeavouring to persuade him to turn his steps to Asia, he forced him to remain with him, and by his gentle persuasions succeeded in diverting his cares and soothing the anguish of his soul.<sup>2</sup>

(30.)

What can possibly have happened to keep us two such strangers to each other? I expected to have heard from you when you came home. I expected afterwards. I went into the country and returned, and yet there is no letter from Mr. Boswell. No ill, I hope, has happened; and if ill should happen, why should it be concealed from him who loves you? Is it a fit of humour that has disposed you to try who can hold out longest without writing? If it be, you have the victory. But I am afraid of something bad. Set me free from my suspicion. My thoughts are at present employed in guessing the reason of your silence. You must not expect that I should tell you anything, if I had anything to tell. Write, pray write to me, and let me know what is, or what has been, the cause of this long interruption.—I am, dear sir, your most affectionate and humble servant,

SAMUEL JOHNSON.<sup>3</sup>

(31.)

If it be said that this may sometimes cause disorders, I acknowledge it; but no human condition being perfect, such a one is to be chosen which carries with it the most tolerable inconveniences: and it being much better that the irregularities and excesses of a prince should be restrained or suppressed than that whole nations should perish by them, those constitutions that make the best provision against the greatest evils are most to be commended. If governments were instituted to gratify the lusts of one man, those could not be good that set limits to them; but all reasonable men confessing that they are instituted for the

<sup>1</sup> Edinburgh University Entrance Examination Exercise for a curriculum of three years—1868.

<sup>2</sup> Edinburgh University Pass Graduation Paper—1868.

<sup>3</sup> Edinburgh University Honour Paper—1868.

good of nations, they only can deserve praise who above all things endeavour to procure it, and appoint means proportioned to that end.<sup>1</sup>

## (32.)

There is a sort of delight, which is alternately mixed with terror and sorrow, in the contemplation of death. The soul has its curiosity more than ordinarily awakened, when it turns its thoughts upon the conduct of such as have behaved themselves with an equal, a resigned, a cheerful, a generous, or heroic temper in that extremity. We are affected with these respective manners of behaviour, as we secretly believe the part of the dying person imitable by ourselves, or such as we imagine ourselves more particularly capable of. Men of exalted minds march before us like princes, and are, to the ordinary race of mankind, rather subjects for their admiration than example. However, there are no ideas strike more forcibly upon our imaginations, than those which are raised from reflections upon the exits of great and excellent men. Innocent men who have suffered as criminals, though they were benefactors to human society, seem to be persons of the highest distinction, among the vastly greater number of the human race, the dead. When the iniquity of the times brought Socrates to his execution, how great and wonderful is it to behold him, unsupported by anything but the testimony of his own conscience and conjectures of hereafter, receive the poison with an air of mirth and good-humour, and, as if going on an agreeable journey, bespeak some deity to make it fortunate.<sup>2</sup>

## (33.)

More important in its consequences, and more sagacious in plan, than all these party manœuvres, was the attempt of Spurius Cassius to break down the financial omnipotence of the rich, and so to put a stop to the true source of the evil. He was a patrician, and none in his order surpassed him in rank and renown. After two triumphs, in his third consulate he submitted to the *Comitia* a proposal to have the public domain measured, and to lease a part of it for the benefit of the public treasury, while a further portion was to be distributed among the necessitous. In other words, he attempted to wrest the control of the public lands from the senate, and, with the support of the burgesses, to put an end to the system of occupation. He probably imagined that his personal distinction, and the equity and wisdom of his measures, might carry them even through that stormy sea of passion. But he was mistaken. The nobles rose as one man; the rich plebeians took part with them; the rest were dissatisfied

<sup>1</sup> Edinburgh University Honour Paper. .

<sup>2</sup> Glasgow University Pass Graduation Paper—1868-69.

because Spurius desired, as was just, that the Latin allies should share in the land.<sup>1</sup>

(34.)

If we are to believe the historian, Caligula did not pretend to the grace of consistency. "I am emperor," he exclaimed, to the amazement of his auditors, "and I may say one thing to-day and the contrary to-morrow; but it is not for you, citizens and subjects, to assail the memory of him who was once your chief." He then proceeded to enumerate the persons who had perished under Tiberius, and showed, or pretended to show, that in almost every case they had been the victims of the senate rather than of the emperor: some had accused them, others had borne false witness against them, all had combined in voting for their destruction. Moreover, he continued, with pitiless logic, if Tiberius was in fault, you should not have decreed him honours in his lifetime, or having done so, you should not after his death have annulled them. You it was, senators, he exclaimed, who swelled the pride of Sejanus by your flatteries, and then destroyed the monster you had yourselves created.—*Merivale*.<sup>2</sup>

(35.)

If the character of men be estimated according to the steadiness with which they have followed the true principle of action, we cannot assign a high place to Hannibal. But if patriotism were indeed the greatest of virtues, and a resolute devotion to the interests of his country were all the duty that a public man could be expected to fulfil, he would then deserve the most lavish praise. Nothing can be more unjust than the ridicule with which Juvenal has treated his motives, as if he had been actuated merely by a romantic desire of glory. On the contrary, his whole conduct displays the loftiest genius, and the boldest spirit of enterprise, directed to the honour and interests of his country; and his sacrifice of selfish pride, when, after the battle of Zama, he urged the acceptance of peace, and lived to support the disgrace of Carthage, affords a strong contrast to the cowardly despair with which some of the best of the Romans deprived their country of their services by suicide.<sup>3</sup>

(36.)

As therefore the state of man now is, what wisdom can there be to choose, what continence to forbear without the knowledge of evil? He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring

<sup>1</sup> Glasgow University Pass Graduation Paper—1869-70.

<sup>2</sup> Ferguson Scholarship Paper—1868.

<sup>3</sup> Ferguson Scholarship Paper—1866.



Christian. I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary. That virtue, therefore, which is but a youngling in the contemplation of evil, and knows not the utmost that vice promises to her followers, and rejects it, is but a blank virtue, not a pure: which was the reason why our sage and serious poet Spenser (whom I dare be known to think a better teacher than Scotus or Aquinas), describing true temperance under the person of Guyon, brings him in with his palmer through the cave of Mammon and the bower of earthly bliss, that he might see and know, and yet abstain.—*Milton*.<sup>1</sup>

(37.)

But all his parts, abilities, and faculties, by art and industry, were not to be valued or mentioned in comparison of his most accomplished mind and manners: his gentleness and affability was so transcendent and obliging that it drew reverence and some kind of compliance from the roughest and most unpolished and stubborn constitutions; and made them of another temper in debate in his presence than they were in other places. He was in his nature so severe a lover of justice, and so precise a lover of truth, that he was superior to all possible temptations for the violation of either; indeed so rigid an exacter of perfection, in all those things which seemed but to border upon either of them, and by the common practice of men were not thought to border upon either, that many who knew him very well, and loved and admired his virtue (as all who did know him must love and admire it), did believe that he was of a temper and composition fitter to live in *republica Platonis* than in *facie Romuli*; but this rigidness was only exercised towards himself, towards his friend's infirmities no man was more indulgent.<sup>2</sup>

(38.)

It is not at once that the inhabitants of a great city, accustomed to the daily sight of well-stored shops and an abundant market, begin to realize the idea of scarcity; or that the wealthy classes of society, who have never known any other state than one of abundance and luxury, begin seriously to conceive of famine. But the shops were emptied, and the storehouses began to be drawn upon; and no fresh supply or hope of supply appeared. Winter passed away, and spring returned, so early and so beautiful on that garden-like coast, sheltered as it is from

<sup>1</sup> Ferguson Scholarship Paper—1867.

<sup>2</sup> Oxford Second Public Examination Paper—Michaelmas, 1866.

the north winds by its belt of mountains, and open to the full rays of the southern sun. Spring returned, and clothed the hill-sides within the lines with its fresh verdure. But that verdure was no longer the mere delight of the careless eye of luxury, refreshing the citizens by its liveliness and softness when they rode or walked up thither from the city to enjoy the surpassing beauty of the prospects. The green hill-sides were now visited for a very different object; ladies of the highest rank might be seen cutting up every plant which it was possible to turn to food, and bearing home the common weeds of our road-sides as a most precious treasure.<sup>1</sup>

(39.)

These excruciating agonies were inflicted by the basest executioners, on proud men, suddenly degraded into criminals, their spirits shattered either by the sudden withdrawal from the light of day, from the pride, pomp, it might be the luxury of life, into foul, narrow, sunless dungeons; or more slowly broken by long incarceration in these clammy, noisome holes: some almost starved. The effect upon their minds will appear hereafter from the horror and shuddering agony with which they are reverted to by the bravest knights. If their hard frames, inured to endurance in adventure and war, might feel less acutely the bodily sufferings, their lofty and generous minds would be more sensitive to the shame and degradation. Knights were racked like the basest slaves; and there was nothing to awaken, everything to repress, the pride of endurance; no publicity, nothing of the stern consolation of defying, or bearing bravely or contemptuously before the eyes of men the cruel agony.<sup>2</sup>

(40.)

The common story of Demosthenes' confession, that he had taken great pleasure in hearing of a tanker-woman say as he passed, 'This is that Demosthenes,' is wonderfully ridiculous from so solid an orator. I myself have often met with that temptation to vanity, if it were any: but am so far from finding it any pleasure, that it only makes me run faster from the place, until I get, as it were, out of sight-shot. Democritus relates, and in such a manner as if he gloried in the good fortune and commodity of it, that, when he came to Athens, nobody there did so much as take notice of him: and Epicurus lived there very well, that is, lay hid many years in his gardens, so famous since that time, with his friend Metrodorus: after whose death, making, in one of his letters, a kind commemoration of the happiness they two had enjoyed together, he adds at last, that he thought it no disparagement to those great felicities of their life, that, in the midst of the most talked of and talking country in the world,

<sup>1</sup> Oxford Second Public Examination Paper—Easter, 1867.

<sup>2</sup> Oxford Second Public Examination Paper—Michaelmas, 1867.

they had lived so long, not only without fame but almost without being heard of; and yet, within a very few years afterward, there were no two names of men more known, or more generally celebrated.—*Cowley*.<sup>1</sup>

(41.)

Simonides, it is related, upon landing in a strange country, found the corpse of an unknown person lying by the sea-side. He buried it, and was honoured throughout Greece for the piety of that act. Another ancient philosopher, chancing to fix his eyes upon a dead body, regarded the same with slight, if not with contempt, saying, "See the shell of the flown bird!" But it is not to be supposed that the moral and tender-hearted Simonides was incapable of the lofty movements of thought to which that other sage gave way at the moment while his soul was intent only upon the indestructible being; nor, on the other hand, that he, in whose sight a lifeless human body was of no more value than the worthless shell from which the living fowl had departed, would not in a different mood of mind have been affected by those earthly considerations which had incited the philosophic poet to the performance of that pious duty.—*WORDSWORTH'S Essay on Epitaphs*.<sup>2</sup>

(42.)

There is a wide difference between the multitude when they act against their government from a sense of grievance, or for zeal for some opinions. When men are thoroughly possessed with that zeal it is difficult to calculate its force; but it is certain that its power is by no means in exact proportion to its reasonableness. It must always have been discoverable by persons of reflection, but it is now obvious to the world, that a theory concerning government may become as much a cause of fanaticism as a dogma in religion. There is a boundary to men's passions when they act from feeling; none when they are under the influence of imagination. Remove a grievance, and, when men act from feeling, you go a great way towards quieting a commotion. But the good or bad conduct of a government, the protection men have enjoyed, or the oppression they have suffered under it, are of no sort of moment when a faction, proceeding upon speculative grounds, is thoroughly heated against its form.—*BURKE*.<sup>2</sup>

(43.)

As Sir Arthur and Miss Wardour paced along, enjoying the pleasant footing afforded by the cool moist hard sand, Miss Wardour could not help observing, that the last tide had risen considerably above the usual water-mark. Sir Arthur made the

<sup>1</sup> Cambridge University Scholarship Paper—1870.

<sup>2</sup> London University Second B.A. Examination—1864.

same observation, but without its occurring to either of them to be alarmed at the circumstance. The sun was now resting his huge disk upon the edge of the level ocean, and gilded the accumulation of towering clouds through which he had travelled the livelong day, and which now assembled on all sides, like misfortunes and disasters around a sinking empire and falling monarch. Still, however, his dying splendour gave a sombre magnificence to the massive congregation of vapours, forming out of their unsubstantial gloom the show of pyramids and towers, some touched with gold, some with purple, some with a hue of deep and dark red. The distant sea, stretched beneath this varied and gorgeous canopy, lay almost portentously still, reflecting back the dazzling and level beams of the descending luminary, and the splendid colouring of the clouds amidst which he was setting. Nearer to the beach, the tide rippled onward in waves of sparkling silver, that imperceptibly, yet rapidly, gained upon the sand.—*Sir Walter Scott.*

(44.)

It was indeed a dreadful evening. The howling of the storm mingled with the shrieks of the sea-fowl, and sounded like the dirge of the three devoted beings, who, pent between two of the most magnificent, yet most dreadful objects of nature—a raging tide and an insurmountable precipice—toiled along their painful and dangerous path, often lashed by the spray of some giant billow, which threw itself higher on the beach than those that had preceded it. Each minute did their enemy gain ground perceptibly upon them! Still, however, loath to relinquish the last hopes of life, they bent their eyes on the black rock pointed out by Ochiltree. It was yet distinctly visible among the breakers, and continued to be so, until they came to a turn in their precarious path, where an intervening projection of rock hid it from their sight. Deprived of the view of the beacon on which they had relied, they now experienced the double agony of terror and suspense. They struggled forward, however; but, when they arrived at the point from which they ought to have seen the crag, it was no longer visible. The signal of safety was lost among a thousand white breakers, which, dashing upon the point of the promontory, rose in prodigious sheets of snowy foam as high as the mast of a first-rate man-of-war, against the dark brow of the precipice.—*Sir Walter Scott.*

(45.)

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing

was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on his intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognized no title to superiority but his favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt: for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God.—*Macaulay.*



## HELP-NOTES ON THE EXERCISES.

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\* \* The letters N. S. refer to the "Preliminary Notes on Syntax" in this Manual.

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### Page 9, Ex. (3.)

auditurus, *to hear*. See N. S., p. 5, n. 3.

utrum—*an, whether—or*. The forms of double interrogation are:—

utrum, .....an.  
num, .....an.  
—ne, .....an.  
— .....an, anne.

In single interrogation *nonne* expects the answer, *Yes*; *num*, the answer, *No*; —*ne*, and, *in oblique question*, *num*, either *Yes* or *No*.

To express an *alternative*, without interrogation, use for *either—or*, *aut—aut*; for *whether—or*, *sive—sive*; as,

Hæc aut vera aut falsa sunt—*these things are either true or false*.

Hæc, sive vera sive falsa, a multis scriptoribus narrantur—*these things, whether true or false, are related by many authors*.

*just eleven feet*—render, *eleven feet themselves*, an idiom of the pronoun *ipse*. So *ipsis Kalendis Januariis*, &c.

### Page 10, Ex. (4.)

argutior quam pulchrior—a Latin (and Greek) idiom for *magis arguta quam pulchra*.

*vacat—is at leisure for*. See Pr., p. 135, D.

### Page 10, Ex. (5.)

*leasehold*, *usus* (dat.)—*freehold*, *mancipium* (dat.)—*not even*, *ne—quidem*, with the emphatic word or words between. See Pr., p. 145, A, b.

*should be injured*. See N. S., p. 6. VII.—*noceo* governs the dat.

### Page 11, Ex. (6.)

*We ought*—either *debemus uti*, or *utendum est nobis*, *vitâ*.

### Page 11, Ex. (7.)

*Nunquam non—always*; *nonnunquam—sometimes*.

### Page 12, Ex. (8.)

*vox est*—could this have been *sunt*? If so, by what rule? *much more*. See Ex. (6.), p. 11.



## Page 13, Ex. (9.)

*as much more strength, &c., render—by so much more of strength,  
by how much less of time.*  
*How few men*—quantulum hominum.

## Ex. (10.)

Give the rule for *memor* being in the nominative, and for *lusciniæ*, in the next line, being in the accusative.

*Suaviusne.* See above on Ex. (3.)

## Page 14.

*riding, fighting*—render, *to ride, to fight.*  
*to learn*—ad discendum.

## Page 14, Ex. (11.)

*fore ut, &c.* See N. S., p. 7, n. 2.  
*of-mention*—supine in u of memoro.  
*must acquire*—gerundive construction, of adipiscor.  
*applied*—adhibeo.  
*declare*—perhibeo.  
*to believe*—render this once only.  
*any thing*—quid.

## Page 15, Ex. (12.)

*Lusciniarum*—give the rule for this construction.  
*Omnium*—give rules for agreement and case.  
*will live*—urus sum.  
*to recal.* See N. S., p. 5, (3.), and n. 3.  
*is-there, there-is,* are English idioms; *there* is not expressed in Latin.  
*we should so live*—gerundive construction.  
*that it may not*—ne. See N. S., p. 5, (3) note.  
*I fear we have not.* See N. S., p. 5, (4.)  
*since these things*—quæ quum.

## Page 16, Ex. (13.)

*auscultatur.* See N. S., p. 6, VII.  
*waiting*—expecto. See N. S., p. 5, (5.)  
*retired*—concedo.  
*you forgot*—te oblitum esse.  
*must perforce*—necesse est.  
*mind*—fac.  
*which is the capital*—the relative agrees with *capital*, not *Capua*.

## Page 17, Ex. (1.)

*every thing*—lit. *all things.*  
*to (please)*—ad.

## Ex. (2.)

*rediturum*—understand *esse*, which in this case is often omitted.  
*revolves*—volvō, *moves*—moveor.

## Page 18, Ex. (3.)

*pietas*—*dutifulness* (in any relation).  
*petulantius*—*too rudely*; *æquo* or *justo* being understood.  
*should-be*=*let be*.  
*there was fighting*—lit. *it was fought*.

## Page 18, Ex. (4.)

*ob oculos versari*—*to be before the eyes*.  
*keep before*, &c.—*habeo ob*.  
*waged*—*infero bellum alicui*.

## Page 20, Ex. (6.)

*æquales*—*contemporaries*.  
*(on every) side*—*pars*.

## Ex. 7.

*triumphare de*—*to triumph over*.  
*bene* (male), *mereri de*—*to deserve well (or ill) of any one*.  
*aciem instruere*—*to draw up in line of battle*.  
*Cicero wrote on*—*de*.

## Page 21, Ex. (8.)

*super cœnam*—*during supper*.  
*(The miser is good) to none*—in, with acc.  
*towards evening*—sub.

## Page 23, I.

*any one who saw . . . would have believed*—lit. *whosoever should see . . . would believe*—imp. subj. in both cases.  
*what else was I to do*—imp. subj.

## Page 24, II.

*to sue . . . to ascertain*. See N. S., p. 5, (3.)  
*there are people*—"people" not to be expressed; so "those" in next line.

## Page 25, III.

*hindered from*. See N. S., p. 6, (6.)  
*waited till*. See N. S., p. 5, (5.)

## IV. (1.)

*spontaneously*—*suâ sponte*.  
*an impulse coming from another*—*pulsu alieno*.  
*so soon as*—*simul ac* or *atque*.  
*for lingering*—lit. *because he lingered*.  
*self-denying*—*abstinens*.

## Page 26, IV. (2.)

*meet in one place*—lit. *into one place*.  
*let him perform*, &c.: imperatives, or pres. subjunctives used imperatively, in the *oratio recta*, become in the *obliqua* imp. sub-

junctive. Thus (direct) *fac—do it*; (indirect) *faceret—let him do it—as if imperavit ut* were understood.

Page 27.—V. (1.)

Verbs of this class (i.e. *extensible*, followed by a simple infinitive) are the following:—*possum, queo, nequeo, debeo, nolo, volo, malo, aveo, cupio, gestio, amo, soleo, coepi, incipio, statuo, constituo, audeo, pergo, conor, meditor, paro, cesso, desino, videor, putor, credor, &c.*

Page 28.—(3.), &c.

*ploughed over—novare.*

(6.), &c.

*There is nothing to hinder—nihil obstat quominus or quin.*  
*I was the means of preventing—per me stetit quominus.*  
*I cannot help—facere non possum quin.*

Page 29, VI., &c.

*Instead of being injured, &c. Instead of* is rendered into Latin variously according to the sense implied. Thus:—

1. Neglected duty—*quum* with *debeo*; as,  
*Lusit quum studere deberet—he played instead of studying.*
2. Something foregone—*quum* with *possum*; as,  
*Studuit quum ludere posset—he studied instead of playing.*
3. Negation—*non*; as,  
*Studere, non ludere debes—you ought to study instead of playing.*
4. Contrast—*adeo non—ut; tantum abest ut—ut; non modo non—verum etiam; as,*  
*Adeo non nimis studebat, ut fere semper luderet, or*  
*Tantum abfuit ut nimis studeret, ut fere semper luderet—*  
*Instead of studying to excess, he played almost incessantly.*  
*Non modo non obedientiores eos fecit, verum etiam excitavit.*
5. Change; as,  
*Pro truci insectatore gregis Christianæ, repente apostolus egregius*  
*evasit—instead of being a fierce persecutor of the Christian flock,*  
*he became all at once an illustrious apostle.*  
 See Geddes' "Principles of Latinity," p. 31.  
*Whenever Verres—quum, which in this sense usually takes the plup.*  
*indic.*

Page 30.

*lie fallow—quiesco.*  
*I hope I shall be able to come, &c. See (for this and the three fol-*  
*lowing sentences) N. S., note 3.*  
*has begun—Lat. has begun to be.*

*Yes, many*—immo, multi. immo is yea or nay, with an addition or correction. Simple *yes*, is etiam, vero, or is made by repeating the verb in the question.

*No*—non.

*Not at all*—minime.

Page 31 (1).

*of his own choice*—suâ voluntate.

*It is your affair*—tua res agitur.

(2.)

*rather because—than because.* The quod or quia in the second member of this sentence takes the subj., as introducing not the real, but only a supposed reason, as in the case of non quod in the sentence above. See Pr. p. 145, e.

*so valuable*—tanti.

Page 32 (3).

*contend with one another*—certare inter nos.

*you take pleasure in forgiving*—delectat te ignoscere.

*it behoves . . . must*—oportet and necesse, omitting the ut.

(4.)

*There is no reason why*—Nihil est quod, or nulla est causa cur. *There is no reason why he should not come*—Nulla causa est quin veniat. *one would suppose*—lit. *you would suppose* (pres. subj.)

*The wall began to be built*—cœptus est ædificari. *He began to build*—cœpit ædificare.

(5.)

*It is required*—postulatur.

Page 33 (6).

*more than could be pardoned*—see p. 32, note. Also N. S., VII.

(7.)

*would have been fraught with much harm*—translate, *would have been for much harm* (dat.)

*why should I recount*—pres. subj.

Page 34 (9).

*for he is kind*—acc. and inf.

*simply as pleasure*—lit. *because it is pleasure.*

*do not know how to*—Lat. *do not know to* (inf.)

(10.)

*some divine Being*—Deus aliquis.

Page 35. Ex. 12. "

Instead—see above. Page 66.

Ex. 13.

*that it was ever the will of the Roman people—translate, that it was the custom of the Roman people to will, &c. and in honour—and not expressed in Latin. See notes on Idiom, page 45.*

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\* \* These Help-notes are not continued in the longer Exercises, it being desirable that the student as he advances should rely more and more on his own resources, with the help only of his Grammar and a good Dictionary. As an English-Latin Dictionary, that of Riddle and Arnold, in its abridged form, is strongly recommended. By and by even this assistance should be occasionally dispensed with, and the resources of the memory and the results of classical reading exclusively relied on. This, however, should at first be only occasional, as the habit of using the Dictionary, especially the *Latin-English* Dictionary, intelligently, so as thereby to determine the precise meaning and force of words and idioms, is of itself of great value. It is seldom safe to use a word, hitherto unknown to us, taken from the English-Latin list, without turning it up in the Latin-English side, and seeing how it is actually used by good prose authors of the Augustan age. Thus alone can you secure strict accuracy, and accuracy at this stage is of paramount importance.

It may be added that many of the difficulties of these Exercises are anticipated by the Notes on Idiomatic Differences (pp. 36-45), and that especially for the last twenty a careful study of the "Notes on Style" (pp. 69, 72), will be found important.

## NOTES ON STYLE.<sup>1</sup>

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In order to write classical Latin, something more is necessary than attention to grammatical constructions and idiomatic niceties. Three distinctive features, all of them traceable to the character of the Romans as a people, require especial notice:—(1) Concreteness of Expression; (2) Clearness of Arrangement; (3) Structure of the Period.

### I. CONCRETENESS OF EXPRESSION.

English Abstract Substantives are often to be rendered by (1) Concrete Substantives; (2) Verbs; (3) Adjectives and Participles.

1. *Concrete Substantives.* On the authority of Cratippus—Cratippo auctore, Cic. Some of them gave their whole attention to *poetry*, others to *geometry*, and others to *music*—Totos se alii ad *poetas*, alii ad *geometras*, alii ad *musicos* contulerunt, Cic.

2. *Verbs.* In these *circumstances*, Romans, defend your dwellings—Quæ quum *ita sint*, Quirites, vestra tecta defendite, Cic. Especially (1) in substantival sentences: Vibullius hastened to Pompey, and informed him of the *approach* of Cæsar—Vibullius ad Pompeium contendit et *adesse* Caesarem nunciavit, Cæs.; (2) by Impersonals: *The regal form of government* lasted at Rome for 244 years—*Regnatum est* Romæ annos ducentos quadraginta quatuor, Liv.; (3) In the case of a periphrasis for an abstract name: Asia far exceeds all other lands in the quantity of its *exports*—Asia multitudine *earum rerum quæ exportantur*, facile omnibus terris antecellit, Cic.

3. *Adjectives and Participles.* The Romans granted *independence* to the Carians and Lycians—Caras et Lycios *liberos esse* jubebat populus Romanus, Liv. Their grief for the *loss* of their fellow-citizens was greater than their joy at the *defeat* of the enemy—Major ex civibus *amissis* dolor quam lætitia *fusis* hostibus fuit, Liv.

### II. CLEARNESS OF ARRANGEMENT.

Care must be bestowed on (1) the Order of Words in a sentence; (2) the Position of Attributive words and phrases in reference to that to which they are in attribution.

1. *Order of Words.* This is twofold, Logical and Rhetorical.

(1). Logical order. The Subject and Predicate, as being the two most important parts of the sentence, occupy the beginning and the end respectively. If the sentence is enlarged by objective cases and qualifying words or phrases, these are placed between the subject and the predicate; as, Miltiades, *Cimonis filius*, *summa æquitate res Chersonesi* constituit,

<sup>1</sup> In these "Notes" use has been made of Heinichen's *Theorie des lateinischen Stils*. (Leipzig, 1848.)



Nep.; and when several of these depend on the same word, that which is first in the order of thought should precede—*e.g.* the cause before the effect, the nearer object before the more remote, and so on; as, *Hic quum propter multas ejus virtutes magna cum dignitate viveret, Lacedaemonii legatos Athenas miserunt, Nep.*

(2.) Rhetorical order. For the sake of emphasis a word is often removed from its natural or logical position; as, *Invitat Canius postridie familiares suos, Cic.*; *Sensit in se iri Brutus, Liv.*; *Eos fugientes longius Caesar prosequi vetuit, Cæs.*; *Lacedaemone fuit honestissimum domicilium senectutis, Cic.*; *Alexander, quum interemisset Clitum, vix a se manus abstinuit, Cic.*

2. *Position of Attributives.* This is likewise twofold, Logical and Rhetorical.

(1.) Logical position. When an attributive is so essential, that without it the word on which it depends would not of itself give a perfect idea, the former ought to stand first; but if the attributive serves only to illustrate or define more closely, it should follow. In the one case substantives, adjectives, participles—with or without adjuncts—will precede that to which they are in attribution, and the adverb, the verb or adjective which it qualifies; in the other, the reverse. Thus, in "*Cicero consul*," *Cicero* is the leading word, though defined more closely by the epithet *consul*, the expression being almost equivalent to "*Cicero who is or was consul*;" while in "*consul Cicero*," *Cicero* is not thought of as an individual, but in the capacity of consul. Cp. *Ad Cirtam oppidum iter constituunt, Sall. Jug. c. 81, with Pervenit in oppidum Cirtam, c. 102.* In the same way "*doctus vir*" means a man in whose character learning is an essential feature; "*vir doctus*," a man who happens to be distinguished from others by his learning. So, "*belli fortuna*" and "*fortuna belli*," "*honeste vivit*" and "*vivit honeste*."

When a genitive case depends upon two or more substantives, it usually either precedes, or else follows them; as, *Hujus autem orationis difficilium est exitum quam principium invenire, Cic.*; and when two or more genitives depend on one substantive, they are all placed either before or after it; as, *Inter tyrannorum et ducis Romani certamina, prae-mium victoris, urbs pulcherrima, . . . periit, Liv.* The same remark holds good in the case of adjectives, participles, or pronouns.

If a substantive, qualified by an attributive, is at the same time more closely defined by other words or phrases, those words generally stand between the substantive and the attributive; as, *Halesini pro multis ac magnis suis majorumque suorum in rempublicam nostram meritis atque beneficiis . . . leges ab senatu nostro petiverunt, Cic.* Even an adjectival sentence may intervene; as, *Pro meis in vos singularibus studiis proque hac quam conspiciatis, ad conservandam rempublicam diligentia nihil aliud . . . postulo, Cic.*

(2.) Rhetorical position. Emphasis leads to the separation of words and phrases from those to which they are in attribution; as, *Aedui equites ad Caesarem omnes revertuntur, Caes.*; *Cimon barbarorum uno concursu vim maximam prostravit, Nep.*; *Arbores seret diligens agricola quarum aspiciet baccam ipse nunquam, Cic.* In antithesis similar or contrasted words are placed either as near to, or as far from, one another as possible; as, *Imponenda sunt nova novis rebus nomina, Cic.*; *Amorem tui absentis praesentis tui cognoscent, Cic.*; *Errare mehercule cum Platone malo, quam cum istis vera sentire, Cic.*

### III.—STRUCTURE OF THE PERIOD.

In the composition of a Latin Period, two points should be attended to:—(1.) Logical Sequence of Thought; (2.) Unity of Structure.

1. *Logical Sequence*.—The principles already laid down in regard to the position of individual words and phrases apply equally to the arrangement of a Compound Sentence or Period, which is merely a simple sentence enlarged by the substitution of accessory sentences for substantives, adjectives, and adverbs. The logical connection and sequence of thought that runs through such sentences as a whole, modified by emphasis and rhythm, determine the place of each separate part. In particular, care must be taken to place the relative (unless when it is equivalent to “*et is*,” &c.) as near as possible to the word which it qualifies; as, *Secutae sunt continuos complures dies tempestates quae . . . prohiberent, Caes.*

In the case of co-ordinate sentences and of consecutive sentences that are grammatically, though not logically, independent, connectives (conjunctions and relatives) are much more frequently employed in Latin than in English, to indicate their relation. Another mode of joining them is to begin a new sentence with some word, often a demonstrative pronoun, which bears a close reference to the preceding sentence. *Cæsar, B. G. iv. c. 36 and c. 37*, well exemplifies this tendency.

On the other hand, when events and thoughts crowd upon each other, a series of abrupt and disconnected sentences gives animation to the page of the historian, and adds energy to the fervid appeals of the orator, in Latin as in English. *Livy and Cicero* furnish many examples.

2. *Unity of Structure*.—Among other arrangements to secure unity, marked prominence and distinctness are given to the subject and object of principal and subordinate sentences. Thus:—

(1.) If the *subject* is the *same* for both, it is generally placed at the beginning of the period, before the conjunction of the subordinate sentence; as, *Epaminondas, quum vicisset Lacedaemonios apud Mantineam . . . quaesivit salvusne esset clypeus, Cic.* In English—When *Epaminondas* had conquered the Lacedaemonians at Mantinea, *he* asked, &c.

(2.) If the *object* is the *same* for both, it also stands first; as, *Polyphemum Homerus cum immanem ferumque finxisset, cum ariete colloquentem facit, Cic.* In English—Since *Homer* had represented *Polyphemus* as inhuman and brutal, *he* introduces *him*, &c.

(3.) If the *subject* of the principal sentence is also the *object* of the subordinate, the subject is placed as before, and the object is represented in the latter by a pronoun; as, *Antistes Romanus, quum eum magnitudo victimae fama celebrata movisset, memor responsi Sabinum ita alloquitur, Liv.*

(4.) If the *object* of the principal sentence is also the *subject* of the subordinate, the former is made to occupy the first place as before, while the latter is left to be supplied; as, *Idem Cretensibus cum . . . legatos deprecatoresque misissent (Cretenses), spem editionis non ademit, Cic.*

In what is sometimes known as the Composite Period, unification is carried to a still greater extent. Out of a number of ideas, all more or less logically connected as to time, place, manner, and other circumstances, a writer often selects one more prominent than the rest. Around this single idea he arranges in the order of time and thought, and in the form of participial clauses, used either absolutely or attributively, and of

substantival, adjectival or adverbial sentences, other ideas, most of which would in English be expressed as independent statements. For example, in Caesar, B. G. iv. c. 30, we read:—

“Quibus rebus cognitis principes Britanniae, qui post proelium facta ad ea quae jusserat Caesar facienda convenerant, inter se collocti, quum equites et naves et frumentum Romanis deesse intelligerent et paucitatem militum ex castrorum exiguitate cognoscerent, quae hoc erant etiam angustiora quod sine impedimentis Caesar legiones transportaverat, *optimum factu esse duxerunt*, rebellione facta, frumento commeatuque nostros prohibere et rem in hiemem producere, quod his superatis aut reditu interclusis neminem postea belli inferendi causa in Britanniam transiturum confidebant.”

An English writer would probably have narrated the same incident somewhat as follows:—

“Tidings of this disaster soon reached the ears of the leading men among the natives, who had just assembled at Caesar’s head-quarters for the purpose of fulfilling the obligations imposed upon them after their late defeat. Knowing that the Romans were destitute of cavalry, ships, and provisions, and learning the smallness of their numbers from the size of their camp, which, however, extended over less than the usual space in consequence of the soldiers having left their heavy baggage on the continent, the Britons began to consider what was the best course to pursue in the altered circumstances. *The result of their deliberations was a resolution to renew the struggle.* The possibility of their being able to prevent the enemy from drawing supplies from any quarter and to prolong the war till winter had set in, encouraged them to hope for success. But their chief motive for the step was a confident belief that if they vanquished the Romans in the field, or compelled them to surrender at discretion, no invading army would ever again venture to land on the soil of Britain.”

In the construction of a Latin Composite Period, a mere mechanical, apart from a true logical, connection of sentences is to be carefully avoided. Nor ought this kind of sentence, effective as it is, to be too often employed. Even in the more elaborate passages of Cicero, in whose writings characteristic examples of it abound (see especially, *De Orat.* 1, 6, 22, 23), it is constantly varied by less artistic periods. Due regard must also be had to the style of composition. For lively, didactic, ironical, or impassioned utterances, it is altogether unsuitable.

As a further help to the translation into Latin of Exercises 26 to 45, the following hints may be useful:—

The translator should, first of all, read over the passage carefully, so as to acquire a clear perception of its meaning. He ought next to reproduce it, if necessary, in another form, employing language as concrete, simple, and concise as possible, and striving after identity of thought rather than of expression. If his reading has not been extensive, recourse may then be had to a good *Latin-English* Dictionary, which, properly used, will furnish correct words and phrases. With the arrangement of words and connection of sentences already explained, the passage will now have assumed, more or less, the form of a literal translation from Latin into English, and the process may be easily completed. Amplification is sometimes necessary; but if he has been at all successful, the translator will find, as a general rule, that his Latin version occupies considerably less space than its English original.





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